

THE
MOTHERS
BLESSING:

OR,

*The godly Counsaile of a
Gentle-woman, not long since
deceased, left behind her for her*
CHILDREN:

Containing many good exhortations,
and godly admonitions profitable
*for all Parents, to leave as a
Legacy to their children.*

By Mrs DOROTHY LEIGH.

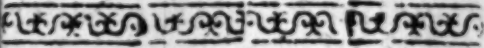
The tenth Edition.

Proverbs 1. 8. *My sonne, heare the instruction of thy
Father, and forsake not the law of thy mother.*

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are to be sold at his shop, at the Grey-Hound
in Pauls Church-yard.

I 6 2 7.




TO THE HIGH AND
excellent Princeſſe, the La-
dy E L I Z A B E T H her
Grace, Daughter to the high
and mighty King of great Brit-
taine, and Wiſe to the illuſtri-
ous Prince, the Count Pal-
atine of the Rhine:

D.L. Wiſhetb all grace and proſperity
beere, and glory in the world to
come.

MOſt worthy and re-
nowned Princeſſe, I
beeing troubled and wea-
ried with feare, leſt my
children ſhould not finde
the right way to Heauen,
thought with my ſelfe that
I could do no leſſe for them,
then euery man will doe
for his friend, which was,
to write them the right
A 2 way

The Epistle

way that I had truly obserued out of the written Word of God, lest for want of warning they might fall where I stumbled, and then I should thinke my selfe in the fault, who knew there were such down-falls in the world, that they could hardly climbe the Hil to Heauen without helpe, and yet had not told the therof. Wherefore I writ them the right and ready way to Heauen, well warrated by the Scriptures of the old & new Testament, which is the true Word of G O D, and told them how many false paths they should finde, how they should find them, and what care they should haue to shun them: if they tooke a false

Dedictory.

false way, what a trouble they should haue in turning againe, what danger if they went on: & of many doubts, which the world would make without a cause, and how silent it would bee in danger. Thus when I had written vnto them of these things, I was at much peace quiet, and contentment.

But as no contentment in the world continueth long: so suddenly there arose a new care in my minde, how this Scrole should be kept for my children: for they were too young to receiue it, my selfe too old to keepe it, men too wise to direct it to, the world too wicked to endure it. Then in great griefe I looked vp to heaue,

The Epistle

from whence I knew com-
meth all cōfort; & looking
vp, I saw a most Angelicall
Throne of Princely Peeres,
and peerlesse Princes pre-
pared for heauen, & yet by
the appointment of GOD
were heere to comfort vs
on the earth: then I percei-
ued that this Throne was
the ioy of England: then I
considered that the highest
blood had the lowest mind:
thē I saw humility looking
downward, while the sweet
flips of her vertue grew vp-
ward: thē, euen thē, Prince-
ly Lady, I beheld your mild
& courteous countenance,
which shewed your heart
was bent to do good to all:
wherefore, without feare,
and with much faith, I ad-
cen-

Dedicatarie.

mentured to make your
Grace the Protectresse of
this my booke, knowing
that if you would but suffer
your name to be seene in it,
wisedomme would allow of
it, & all the wicked wind in
the world could not blow
it away. The Lord multiply
his graces more and more
on you, and vouchsafe vnto
you a numerous posteritie,
in whom your Grace may
receiue much ioy and com-
fort, and Gods Church, and
true Religion, continuall
defence and propagation.

*Your Graces in all humble
and obseruant duty :*

D. L.

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TO MY BELOVED

Sonnes, GEORGE, IOHN
and WILLIAM LEIGH,
all things pertaining to life
and godlinesse.

MY Children, God ha-
ving taken your Fa-
ther out of this vale of teares,
to his euerlasting mercie in
Christ, my selfe not onely
knowing what a care hee had
in his life time, that you should
bee brought vp godlyly, but also
at his death beeing charged
in his Will, by the loue and
dutie which I bare him, to
see you well instructed and
brought vp in knowledge, I
could not choose but seeke (ac-
cording as I was in dutie
bound)

The Mother

bound) to fulfill his will in all things, desiring no greater comfort in the world, then to see you grow in godlinesse, that so you might meete your father in Heauen, where I am sure he is, my selfe being a witnesse of his faith in Christ. And seeing my selfe going out of the world, and you but comming in, I know not how to performe this dutie so well, as to leave you these few lines, which will shew you as well the great desire your Father had, both of your spirituall and temporall good, as the care I had to fulfill his will in this; knowing it was the last duty I should performe unto him. But when I had written these things unto you, and had (as I thought) something fulfilled your Fathers

to her three Sonnes.

thers request, yet I could not see to what purpose it should tend, unlesse it were sent abroad to you: for should it bee left with the eldest, it is likely the yongest should haue but little part in it. Wherefore, setting aside all feare, I haue aduentured to shew my imperfections to the view of the world, not regarding what censure for this shall bee laid vpon me, so that herein I may shew my selfe a louing Mother and a dutifull wife. And thus I leaue you to the protection of him that made you, and rest till death:

Your fearefull, faithfull,
and carefull Mother,

D. L.

Connfell



Counsell to my Children.

MY Sonnes, the readers of this booke,
I doe you not intreat
To beare with each mis-placed word,
for why? my paine's as great
To write this little booke to you
(the world may thinke indeed)
As it will be at any time
for you the same to read.

But this I much and oft desire,
that you would doe for mee,
To gather hony of each flowre,
as doth the labrous Bee.
Shee lookes not who did place the Flant,
nor how the flowre did grow;
Whether so stately vp aloft,
or neere the ground below.

But where she finds it, there she workes,
and gets the wholsome food,

And

Counsell to my Children.

And beares it home, and layes it vp,
to doe her Countrey good,
And for to serue her selfe at need,
when winter doth begin :
When storme and tempest is without,
then shee doth finde within.

A sweet and p' easant wholsome food,
a house to keepe her warme,
A place where softly she may rest,
and be kept from all harme.
Except the Bee that idle is,
and seekes too soone for rest,
Before she filled hath her house,
whereby her state is b'lest.

And then as she did rest too soone,
too soone she sorrow knowes :
When stormes and tempests are without,
then she her selfe beshrowes :
She looketh out, and seeth death
ready her to deuoure :
Then doth she wish that she had got
more of the wholsome floure.

For why, within, her store is spent,
before the winter's past :
And she by no meanes can indure

Counsell to my Children.

the stormy winters blast.
He looketh out, and seeth death,
and finds no lesse within :
Then too too late for to repent,
you see she doth begin.

Therefore see you not idle be,
this I would haue you know,
Be sure still that the ground be good,
whereout the Plant doth grow :
Then gather well, and lose no time,
take heed now you doe see,
Lest you be vnprovided found,
as was the idle Bee.

D. L.

THE

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The Contents of this Booke.

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THE MOTHERS *Blessing.*

CHAP. I.

*The occasion of writing this
Booke, was the considerati-
on of the care of Parents
for their Children.*

MY Children, when I
did truly weigh,
rightly consider, and like-
wise perfectly see the great
care, labour, trauell & con-
tinuall study, which parents
take to enrich their chil-
dren, some wearing their
bodies

bodies with labour; some breaking their sleepes with care, some sparing from their owne bellies, and many hazzarding their soules, some by bribery, some by simony, others by periurie, and a multitude by vsury; some stealing on the Sea: others begging by Land, portions from euery poore man, not caring if the whole Common-wealth be impoverished, so their children be enriched: for themselves they can bee content with meat, drinke, and cloth, so that their children, by their meanes, may be made rich, alwayes abusing this portion of Scripture: *He that provideth not for his owne Family, is worse then an Infidell:*
 euery

1. Tim. 5.
 8.

ever seeking for the temporall things of this world, and forgetting those things which be eternall: when I considered these things, I say, I thought good (being not desirous to enrich you with transitorie goods) to exhort & desire you to follow the counsell of Christ: *First seeke the Kingdome of God and his righteousness, and then all these things shall be administered unto you.*

Matth. 6.
33.

CHAP. 2.

The first cause of writing, is a motherly affection.

BVt lest you should marvell, my children, why I doe not according to the vsual custome of women, exhort you by words and admonitions,

monitions, rather then by writing: a thing so vnusuall among vs, and especially in such a time, when there bee so many godly bookes in the World, that they mould in some mens Studies, while their Masters are mard, because they will not meditate vpon them; as many mens garments moth-eate in their Chests, while their Christian Brethren quake with cold in the street for want of couering; know therefore that it was the motherly affection that I bare vnto you all, which made mee now (as it often hath done heretofore) forget my selfe in regard of you: neither care I what you or any shall thinke of
me,

me, if among many words I may write but one sentence, which may make you labour for the spiritual food of the soule, which must bee gathered euery day out of the Word, as the children of Israel gathered Manna in the Wildernesse. By the which you may see it is a labour: but what labour? A pleasant labour, a profitable labour: a labour, without the which the soule cannot liue. For as the children of Israel must needs starue, except they gathered euery day in the Wildernesse and fed of it: so must your soules, except you gather the spirituall Manna out of the Word euery day, and feed of it continually: for
as

as they by this Manna comforted their harts, strengthened their bodies, and preserved their lives; so by this heauenly Word of God, you shall comfort your soules, make them strong in faith, and grow in true godlinesse, and finally preserve them with great ioy, to euerlasting life, through faith in Christ; whereas, if you desire any food for your souls, that is not in the written Word of God, your soules dye with it euen in your hearts and mouthes; euen as they, that desired other food, dyed with it in their mouthes, were it neuer so daintie: so shall you, and there is no reconery for you.

CHAP. 3.

*The best labour is for the food
of the soule.*

OH my Children, is not
this a comfortable la-
bour? Our Saviour Christ
saith, *Labour not for the
meat that perisheth, but for
the meat that endureth to e-
uerlasting life:* and yet I see,
and feare, you shall see, how
many there bee that crosse
Christ in these words: nay
rather crosse themselves:
for, contrary to our blessed
Saviours counsell, they la-
bour for the meat that pe-
risheth, and in the meane
time they lose the foode of
euerlasting life. This (my
beloued sons & deare chil-
dren) this is the cause that

Ioh 6.27.

Gal. 4. 4.

Math. 4.
23.Rom. 4.
25.

maketh me so much to fear you, and those who hereafter shall come of you, because I see so many that regard not the words of our Saviour Christ, who came from the high Throne of God, and preached to vs, & prayed for vs, & tooke our flesh vpon him, and kept vs without sinne, refusing no company, healing every sicknesse & disease, fed the hungry, gaue pardon to euery sinner that would but aske it, died for vs, endured the paines of Hell for vs; yea, more then this, euen in our own flesh he ouercame sinne, death and hell, yea, and more then this, also he carried our flesh into Heauen in the sight of many, & there

there keepes it, and is become a Mediatour for vs in it; he ioyned himfelfe to vs in our flesh, as it is writen, *He tooke our flesh upon him:* hee taught vs to ioyne our flesh vnto him by Faith, that *where hee is, there wee might be with him also:* and if we will not follow him, that hath done all this for vs, and much more then I can write or declare, how vnthankfull shall we shew our selues?

My deare Children, haue I not cause to feare? the holy Ghost saith by the Prophet, *Can a Mother forget the Childe of her wombe?* As if he should say, Is it possible, that she which hath carried her Childe within her, so

Heb. 2.

14.

Ioh. 17.

24.

Esa. 49.

15.

neere her heart, & brought
it forth into this World
with so much bitter paine,
so many groanes and cries,
can forget it? Nay rather,
will she not labour now till
Christ be formed in it? Will
shee not blesse it euery time
it suckes on her brest, when
shee feeleth the blood come
fro her heart to nourish it?
Will shee not instruct it in
the youth, and admonish it
in the age, and pray for it
continually? Will shee not
bee afraid, that the childe,
which shee endured such
paine for, should endure
endlesse paine in hell? Could
S. Paul say vnto the *Galati-*
ans, that were but strangers
to him concerning the flesh
only, he had spent sometime
amongst

amongst thē, to bring them
to the profession of the
truth, from which he feared
they would fall? and could
he, I say, write vnto them,
*My little Children, of whom
I doe trauaile againe in birth,
vntill Christ bee formed in
you?* And can any man
blame a Mother (who in-
deede brought foorth her
Childe with much paine)
though she labour again till
Christ be formed in them?
Could *S. Paul* wish himselfe
separated from God for his
brethrens sake? and will not
a Mother venture to offend
the world for her childrens
sake? Therefore let no man
blame a Mother, though she
something exceede in wri-
ting to her Children, since

Gal. 4.
19.

Rom. 9.
3.

euery man knowes that the loue of a Mother to her children, is hardly contained within the bounds of reason. Neither must you, my sons, when you come to be of iudgement, blame me for writing to you, since Nature telleth mee, that I cannot long bee heere to speake vnto you, and this my minde will continue long after mee in writing; and yet not my minde, but I seeke to put you in mind of the words of our Saniour Christ, which saith, *Labour not for the meat that perisheth, &c.* where you see that the food of the soule is to be gotten by labour, *Why stand you here* (saith Christ?) Heere is no time to bee idle:

Ioh. 5. 27.

Math. 20.
6.

idle: they that will rest with Christ in Heauen, must labour to follow him here on earth. *Blessed are the dead, which dye in the Lord, for they rest from their labour.*

Reu. 14.
13.

Thus you see, if you will go to the place which Christ hath bought for you, you must labour to follow Christ: he laboured to get it for you, or else all your labour would haue beene as nothing; and now you must labour to lay hold on him, or else all your labour will bee worth nothing. Many there bee that labour the cleane contrary way; for they leaue Christ, and take hold of traditions: and a number loyter, and by that meanes neuer get hold on

B 3 Christ.

Ioh. 5.
35.

Christ. And this is the cause why I write vnto you, that you might neuer flye from him with the one, nor yet loyter with the other; but that you might learne to follow him, & to take hold of him in the writtē Word of G O D, where you shall find him (as Christ himselfe witnesseth) and no where else. *Search the Scriptures* (saith hee) *for they testifie of mee.* Labour therefore that you may come vnto Christ.

C H A P. 4.

The second cause is, to stirre them up to write.

TH E second cause, my sons, why I write vnto you (for you may think that had I had but one cause, I would

would not haue changed
the vsuall order of women)
is needfull to bee knowne,
and may doe much good.
For where I saw the great
mercy of G O D toward
you, in making you men,
and placing you amongst
the wise; where you may
learne the true written
Word of God, which is the
path-way of all happinesse,
and which will bring you
to the chiefe Citie new Ie-
rusalem; and the seuen libe-
rall Sciences, whereby you
shall haue at least a superfi-
ciall sight in all things: I
thought it fit to giue you
good example, and by wri-
ting to intreat you, that
when it shall please God to
giue both vertue and grace

with your learning, hee ha-
 uing made you men, that
 you may write and speake
 the Word of God, without
 offending any, that then you
 would remember to write
 a book vnto your Children
 of the right and true way to
 happinesse, which may re-
 maine with them and theirs
 for euer.

CHAP. 5.

*The third cause is, to mooue
 women to bee carefull of
 their children.*

THE third is, to encou-
 rage Women (who, I
 feare, will blush at my bold-
 nesse) not to be ashamed to
 shew their infirmities, but
 to giue men the first and
 chiefe place: yet let vs labor
 to

to come in the second : and because we must needs confesse that sinne entred by vs into our posteritie ; let vs shew how careful we are to seeke to Christ, to cast it out of vs and our posterity, and how fearefull wee are that our sin should sinke any of them to the lowest part of the earth ; wherefore, let vs call vpon them to follow Christ, who will carry them to the height of Heauen. *

CHAP. 6.

The fourth cause is, to arme them against pouertie.

THe fourth cause is, to desire you, that you wil neuer feare pouerty, but alwaies know it is the state of the Children of God to

Ioh. 12. 8.

Math. 19.

24.

Iam. 5. 2.

1. Tim. 1.

6, 10.

bee poore in the world. Christ saith, *Yee shall haue the poore with you alwayes.* It may be, he hath appointed you or yours to bee of this poore number. Do not strue against Christ. *It is as hard (saith he) for a rich man to enter into Heauen, as for a Camell to goe thorow the eye of a Needle.* S. Iames saith, *Woe bee to you that are rich.* S. Paul saith, *The desire of money, is the roote of all euill.* Which if it bee true, as it is not to bee doubted of, and you feare pouertie, then it doth necessarily follow, that you will desire the roote of all euill, which is mony, and so become good for nothing. The feare of pouerty maketh men runne in-

into a thousand sins, which nothing else could draw the to: for many fearing the cold stormes of pouertie, which neuer last long, run on to the hot fire of Hell, which neuer hath an end. This matter requireth many words, for it is hard to perswade the nature of man from the feare of pouertie: wherefore I will speake more of that afterwards: onely I now say, Feare not to be poore with *Lazarus*, but feare a thousand times to be rich with *Dives*.

CHAP. 7.

The first cause is, not to feare death.

THe first cause is, to desire you neuer to feare death; for the feare of death hath

Math. 16.
20.

hath made many to deny the knowne Truth, and so haue brought a heavy iudgement of God vpon themselves. A great reason, why you should not feare death, is, because you can by no meanes shun it, you must needs indure it: and therefore it is meete that you should be alwaies prepared for it, and neuer feare it, *He that will saue his life, saith Christ, shall lose it, & he that will lose his life for my sake and the Gospels, shall finde it.* Doe not feare the paines of death, in what shape soener he come: for perhaps thou shalt haue more paines vpon thy bed, and be worse provided to beare thē, by reason of some gricuous sicknesse, then

then thou art like to feele,
when GOD shall call thee
forth to witnesse his Truth.
The onely way not to feare
death, is alwaies to be pro-
vided to die. And that thou
mayst alwaies be provided
to dye, thou must be conti-
nually strengthening thy
faith with the promises of
the Gospell, as, *Hee that li-
ueth and beleueth, shall not
die: and though he were dead,
yet shall he liue. Meditate in
the Law of the Lord day and
night,* (as the Psalmist saith)
and then thou shalt be fit to
bring forth fruit in due sea-
son: then shalt thou be fit to
serue G O D, thy King, and
Country, both in thy life &
in thy death, & alwaies shalt
shew thy selfe a good mem-
ber

Ioh. 11.
25, 26.

Psal. 1. 2.

Rom. 14.
8.

ber of Iesus Christ, a faithfull Subiect to thy Prince, and alwaies fit to gouerne in the Christian Commonwealth, and then thou maist faithfully and truely say, *Whether I live or dye, I am the Lords.* But without continuall meditation of the Word, this cannot be done. And this was one of the chiefe causes why I write vnto you, to tell you that you must meditate in the Word of God: for many reade it and are neuer the better for want of Meditation. If ye heare the Word, and reade it without Meditating thereon, it doth the Soule no more good, then meate and drinke doth the body, being seene and felt, and

and neuer fed vpon : For as the body will dye, although it see meat: euen so will the soule, for all the hearing and reading of the Word, if that yee doe not meditate vpon it, and gather Faith, and strengthen it, and get hold of Christ; which if ye doe, Christ will bring you to the Kingdome of his Father; to which you can come by no meanes, but by faith in him.

CHAP. 8.

The sixt cause is, to perswade them to teach their Children.

THe sixt reason is, to intreat & desire you, and in some sort to command you, that all your children, bee they Males or Females, may

may in their youth learne to
reade the Bible in their own
mother-tongue; for, I know
it is a great helpe to true
godlinesse. And let none of
you pleade pouertie against
this; for I know, that if you
be neither couetous, prodi-
gall, nor idle, either of
which sins will let no ver-
tue grow where they come,
that you neede not faile in
this: but if you will follow
the Commandement of the
Lord, and labour sixe dayes
and keepe the seuenth holy
to the Lord, and loue him
with all your heart, soule,
& strength, you will not on-
ly bee willing, but also able
to see them all brought vp
to reade the Bible. *Salomon*
that was wise by the Spirit

of God, said, Remember thy Creator in the dayes of thy youth. And ye are also commanded, to write it upon the walles of your houses, and to teach it your children. I know (saith God) that Abraham will teach his children, and his childrens children, to walke in my Commandements. Also I further desire you, because I wish all well, and would bee glad you should doe as much good as could bee in the Wildernesse of this world, that if any shall at any time desire you to bee a witnesse to the baptizing of their Childe, that then you shall desire the person so desiring, to giue you his faithfull word, that the child shall be taught to reade, so soone
as

Eccles.
12.1.

Deut. 11.
19, 20.

Gen. 18.
19.

as it can conueniently learne, and that it shall so continue, till it can read the Bible. If this will not be granted, you shall refuse to answer for the childe: otherwise doe not refuse to be a Witnesse to any: for it is a good Christian dutie. Moreouer, forget not, whether you answered for the Childe or no, to pray, that the Childe. baptized may receiue the Holy Ghost, with all other children of the faithful, especially when you are where a Childe is baptized; for it is your dutie to pray for the increase of the Church of God. *Pray for the peace of Ierusalem (saith the Psalmist) let them prosper that love thee.*

*Psal. 122.
6.*

CHAP. 9.

*The seventh cause is, that they
should giue their Children
good names.*

TH E seventh cause is,
to intreat you, that
though I doe not liue to bee
a witnesse to the baptizing
of any of your Children, yet
you would giue me leaue to
giue names to them all. For
though I doe not thinke a-
ny holinesse to bee in the
name, but know that God
hath his in euery place, and
of euery name; yet I see in
the Bible, it was obserued
by God himselfe, to giue
choice names to his Chil-
dren, which had some good
signification. I think it good
therefore, to name your
Chil-

Children after the names
of the Saints of God, which
may be a means to put them
in minde of some vertues,
which those Saints vsed; e-
specially, when they shall
reade of them in the Bible;
and seeing many are desir-
ous to name both their
owne children and others,
after their own names, this
will be a meane to increas
the names of the Saints in
the Church; & so none shall
haue occasion to mislike his
name, since hee beareth the
name of such a Saint as hath
left a witnesse to the world,
that he liued & dyed in the
true faith of Iesus Christ.
The names I haue chosen
you, are these, *Philip, Eliza-
beth, Iames, Anna, Iohn, and*

Susanna. The vertues of the
that bore those names, and
the causes why I chose the,
I let passe, and onely meane
to write of the last name

Susanna, famoused thro-
row the world for chastity;
a vertue which alwaies
hath beene, and is of great
account, not onely amongst
the Christians & people of
God, but euen among the
Heathens and Infidels: In-
fomuch that some of them
haue written, that a woman
that is truly chaste, is a
great partaker of all other
vertues; and contrariwise,
that the woman that is not
truly chaste, hath no vertue
in her. The which saying
may well be warranted by
the Scripture; for, who so is
truly

* The
Story of
Susanna,
though it
be not
Canoni-
call, nor
to be e-
qualled
to those
bookes
that are;
yet it may
be true &
of good
vse, as
many o-
ther hi-
stories
written
by men
are.

truely chaste, is free from idlenesse, and from all vaine delights, full of humility, & all good Christian vertues; who so is chaste, is not giuen to pride in apparell, nor any vanity, but is alwaies either reading, meditating, or practising some good thing which shee hath learned in the Scripture. But she which is vnchaste, is giuen to be idle; or if she doe any thing, it is for a vaine-glory, and for the praise of men, more then for any humble, louing, and obedient heart that she beareth vnto God and his Word; who said, *Sixte dayes thou shalt labour*; and so leaue no time for idlenesse, pride, or vanitie; for in none of these is there any holinesse.

The

Exod. 20.

9.

The vnchaste Woman is proud, and alwaies decking her selfe with vanitie, and delights to heare the vaine words of men, in which there is not only vanity, but also so much wickednesse, that the vain words of men, and womens vainenesse in hearing them, haue brought many women to much sorrow and vexation; as wofull experience hath, and will make many of the confesse.

But some will say, Had they onely lent an eare to their words, they had done well enough.

To answer which, I would haue euery one know, that one sin begetteth another. The vaine words of the man, & the idle eares of the

WO-

woman, beget vnchaste thoughts oftentimes in the one, which may bring forth much wickednesse in them both.

Gen. 3.
12.

Man said once, *The woman which thou gauest mee, beguiled me, and I did eate.* But we women may now say, that men lye in waite euery where to deceiue vs, as the Elders did to deceiue *Susanna*. Wherefore let vs be as she was, chaste, watchfull & wary, keeping companie with maids. Once *Iudas* betrayed his Master with a kisse, and repented it: but now men like *Iudas*, betray their Mistresses with a kisse and repent it not: but laugh and reioyce, that they haue brought sin & shame to her
that

that trusted in them. The only way to auoid al which is to be chaste with *Susāna*, and being women, to imbrace that vertue, which being placed in a woman, is most commendable.

An vnchaste woman destroyeth both the body and the Soule of him she seeth most to loue, and it is almost impossible to set down the mischiefes, which haue come through vnchast women. *Salomon* saith, that *her steppes leade to Hell*. Wherefore bring vp your daughters, as *Susanna's* Parents brought vp her: teach them the Law of the Lord continually, and alwayes perswade them to imbrace this vertue of chastitie.

Pro. 2. 18

C

It

It may be, that some of you will maruell, since I set downe names for the imitation of their vertues, that bore them; why I placed not *Mary* in the first place, a woman vertuous above all other women. My reason was this: because I presumed, that there was no woman so senselesse, as not to looke what a blessing God hath sent to vs women, through that gracious Virgin, by whom it pleased God to take away the shame, which *Eue* our Grandmother had brought vs to: For before, men might say; The Woman beguiled me, and I did eate the poisoned fruit of disobedience, and I dye. But now man may say, if he say

say truly; The Woman brought me a Sauour, and I feede of him by Faith and liue. Here is this great and wofull shame taken from women by God, working in a womā: man can claime no part in it: the shame is taken from vs, & from our posteritie for euer. *This seed of the Woman hath taken downe the Serpents head:* and now, whosoeuer can take hold of the seed of the Woman by Faith, shall surely liue for euer. And therefore all generations shal say, that she was blessed who brought vs a Sauour, the fruit of obedience, that whosoeuer feedeth of, shall liue for euer: and except they feede of the seede of the Woman,

Gen. 3.
15.

Ioh. 6.
53.

they haue no life. Will not therefore all women seeke out this great grace of GOD, that by *Mary* hath taken away the shame which before was due vnto vs euer since the fall of man?

Mary was filled with the Holy Ghost, and with all goodnesse, and yet is called the blessed Virgin; as if our God should (as he doth indeed) in brieft comprehend all other vertues vnder this one vertue of chastitie: wherefore I desire that all women, what name soeuer they beare, would learne of this blessed Virgin to bee chaste: for though she were more replenisht with grace then any other, and more freely beloued of the Lord,
yet

yet the greatest title that she had, was, that she was a blessed and pure Virgin; which is a great cause to moue all women; whether they be Maides or Wiues (both which estates she honoured) to liue chastely, to whom for this cause GOD hath given a cold & temperate disposition, and bound the with these words: *Thy desire shall bee subiect to thy husband.* As if God in mercy to women, should say: You of your feluts shall haue no desires, only they shal be subiect to your Husbands: which hath bin verified in Heathen women so, as it is almost incredible to be beleued: for many of them, before they would be defiled,

and C 3 led,

Gen. 3. 6.

led haue beene carelesse of their liues, and so haue endured al those tormēts that men would deuise to inflict vpon them, rather then they would lose the name of a modest maide, or a chaste Matrone. Yea, & so far they haue been from consenting to any immodestie, that if at any time they haue beene rauished, they haue either made away themselues, or at least haue separated themselves from company, not thinking themselves worthy of any societie, after they haue once bin deflowered, though against their wils. Wherefore the woman that is infected with the sin of vncleannes, is worse the a beast, because it desireth
but

but for nature, and shee, to
satisfie her corrupt lusts.

Some of the fathers haue
writtē, that it is not inough
for a woman to bee chaste,
but euen so to behaue her
selfe, that no man may
thinke or deeme herto bee
vnchaste. We reade, that in
the Primitiue Church, whē
there were wars betweene
the Christians and the Pa-
gans, if at any time the Pa-
gans had got victorie, that
then they would seeke to
deflowre the Virgins: to
the which sinne before the
Christiāns would yeeld, they
would continually lay vio-
lent hands vpon themselues,
insomuch, that the Doctors
of the Church were often-
times constrained to make

diuers Sermons and Orations to them, to dissuade them from that crueltie, which they inflicted vpon themselves, rather then they would suffer themselves to be deflowred: such a disgrace did they thinke it, to haue but one spot of vncleannesse; and yet none of these were so holy as this *Mary*, this pure and vndefiled Virgin.

Some godly and reuerend men of the Church haue gathered this, that there were five women of great vertue in the time of the Law: the first letters of whose names doe make her whole name, to shew, that shee had all their vertues wholly combined in her, as namely,
Michael,

Michael, Abigail, Rachel, Judith, and Anna.

She was as faithfull to her Husband, as *Michael*, who saved her Husband *David*, from the fury of *Saul*; although he were her Father & her King, not preferring her own life before the safety of her Husband. She was as wise as *Abigail*, who is highly commended for her Wisedome: amiable in the sight of her husband, as *Rachel*: stout and magnanimous in the time of trouble, as *Judith*: patient and zealous in prayer, as *Anna*. Seeing then that by this one name, so many vertues are called to remembrance, I thinke it meete, that good names bee giuen to all women,

1 Sam.
19. 12.

1 Sam.
25. 3.

Gen. 29.
17.

1 Sam. 1.
10, 11.

men, that they might call to minde the vertues of those women whose names they beare : but especially about all other morall Vertues, let women bee perswaded by this discourse, to embrace chastitie ; without which, we are meere beasts, and no women.

CHAP. IO.

*Reasons of giuing good names
to Children.*

IF yee shall thinke me too tedious about the naming your Children, I tell you that I haue some reason for it, and the first is this, To make them reade in the Bible, the things which are written of those Saints, and learne to imitate their vertues

tues. Secondly, because many haue made a God of the Virgin *Marie*, the Scripture warranting no such thing and haue prayed to her, (though there they shall finde that she was a woman, yea, and a comfort to all women: for shee hath taken away the reproach which of right belonged vnto vs, and by the seede of the woman we are all saued) it was therefore fit I should speake largely of that name. Thirdly, seeing many haue heretofore, and now doe make Images of Saints, to put them in mind of the Saints, and so by little & little haue at last worshipped the works of their own hands, & feare of forget-

2.

3.

getting the Saints, haue forgotten the second Commandement : I thought it better to haue you remember them, by hearing their names, and by reading what they taught vs in the Scripture, and how they led their liues, then by looking vpon a painted piece of paper, or a carued stone. And this by the way may bee maruailed at, that they which loue to worship Images, neuer loue to name their Children after the names of the Saints; for if they had so done, by this time wee should haue had no other names but *Matthew, Marke, Luke, John, Timothy,* & such as followed Christ faithfully. Then
Mo-

Moses, and his mildenesse would be more talked of: *Samuel*, and his obedience would be more sought after, *Abraham* and his faithfulness would be more followed. Lastly, this I will tell you, that there is no man but will bee ashamed to do any thing which shall disgrace the good name, after which he is called; as if one should say: Is this a *Moses*? Is this an *Elias*, and hath such qualities as these?

CHAP. II.

Children to be taught betimes, and brought up gently.

I Am further also to entreat you, that all your Chil-

Children may be taught to reade, beginning at foure yeeres old or before, and let them learn til ten, in which time they are not able to do any good in the Commonwealth, but to learne how to serue God, their King and Country, by reading. And I desire, entreat, and earnestly beseech you, and euery one of you, that you will haue your Children brought vp with much gentlenesse and patience. What disposition so euer they be of, gentlenes will soonest bring them to vertue: for frowardnes and curstnesse doth harden the heart of a child, and maketh him weary of vertue. Among the froward thou shalt learne frowardnesse:

let

let them therefore be gently vsed, and alwaies kept from idlenesse, and bring them vp in the Schooles of learning, if you be able, and they fit for it. If they will not be Schollers, yet I hope they will bee able by Gods grace to reade the Bible the Law of God, & be brought to some good Vocation or Calling of life.

Salomon saith. Teach a Childe in his youth the trade of his life, and he will not forget it, nor depart from it when he is old.

PROV. 22.
6.

CHAP. 12.

Choice of Wines.

NOW for your Wiues the Lord direct you: for I cannot tell you, what is best to be done. Our Lord saith,

Gen. 2.
18.

saith. First seeke the Kingdome of God, & his righteousness, & all things else shall be ministred vnto you. First, you must seek a godly wife, that she may be a helpe to you in godlinesse: For God said, *It is not good for man to be alone; let him haue a helper meet for him:* And shee cannot bee meet for him, except she be truly godly; for God counteth that the man is alone still, if his wife be not godly. If I should write vnto you, how many the Scripture maketh mention of, that haue beene drawne to sinne, because they married vngodly wiues, it would be tedious for you to reade.

Gen. 6.
1, 2.

The world was drowned, because men married vngodly

ly wiues. *Salomon*, who was
not onely the wisest man
that euer was, but was also
mightily indued with the
Spirit of God, by marrying
Idolatrous women, fell for
the time to Idolatry. Neuer
thinke to stand, where *Salomon*
fell. I pray God, that
neyther you, nor any of
yours may at any time mar-
ry with any of those, which
hold such superstitions, as
they did, or as some doe
now; as namely, to pray
to Saints; to pray in
Latine, to pray to goe to
Purgatory, &c. Let no ri-
ches or money bring your
posterity to this kinde of
tradition. The beloued A-
postle of Christ saith; *Loue*
not the world, nor the things
that

I Reg.

II. 4.

that are in the world: for he knew well, that a little that a man loueth not, would suffice him: a little with a godly woman, is better then great riches with the wicked. *Rebecca* saith, *I shall be weary of my life, if Iacob take a Wife of the daughters of Heth*, as if she should say, If my son marry an vngodly Wife, then all my comfort of him and his is gone, and it will bee a continuall griefe to me, to see him in league and friendship amongst the wicked. If such a shame & sin commeth vpon my Sonne, as can by no meanes bee helped, nor by no means comforted, what auaileth me then to liue?

2. Cor. 6.

14.

Bee not vnequally yoked,
(saith

(saith the holy Ghost.) It is indeed very vnequall, for the godly & vngodly to be vnited together, that their hearts must be both as one, which can neuer be ioyned in the feare of God, & saith of Christ. Loue not the vngodly: marry with none except you loue her, & be not changeable in your loue: let nothing, after you haue made your choice, remoue your loue from her; for it is an vngodly, and very foolish thing for a man to mislike his owne choice, especially since God hath giuen a man much choice among the godly; and it was a great cause that moued God to command his to marry with the godly, that there might

might be a continuall agreement betweene them.

CHAP. 13.

*It is a great folly for a man to
mislike his owne choyce.*

ME thinkes I neuer saw
a man shew a more
senselesse simplicity, then in
misliking his owne choice,
when GOD hath given a
man almost a world of wo-
men to choose him a Wife
in. If a man hath not wit
enough to chuse him one
whom hee can loue to the
end, yet mee thinkes hee
should haue discretion to
couer his owne folly; but if
hee want discretion, mee
thinkes hee should haue po-
licy, which neuer failes a
man to dissemble his owne

sim-

Simplicity in this case. If he want wit, discretion, and policy, he is vnfit to marry any woman.

Doe not a woman that wrong, as to take her from her friends that loue her, & after a while to beginne to hate her. If shee haue no friends, yet thou knowest not, but that she may haue a Husband, that may loue her. If thou canst not loue her to the end, leaue her to him that can.

Mee thinkes, my Sonne could not offend me in any thing, if hee serued GOD, except he chose a Wife that he could not loue to the end: I need not say, if he serued God: for if he serued God, he would obey God, & then

then he would chuse a goodly Wife, and live louing and godly with her, and not doe as some man, who taketh a woman, to make her a companion & fellow and after hee hath her, he makes her both a seruant and drudge. If shee be thy wife, shee is alwaies to be good to be thy seruant, and worthy to be thy fellow. If thou wilt haue a good wife thou must goe before her, and shewe all goodnesse, and shewe a patterne of all good vertues by thy godly and discrete life: and especially patience, according to the counsell of the holy Ghost. *Bear with the woman, as with the weaker vessel. Here God sheweth, that it is her*

1 Per. 3.
7.

imperfection that honoreth thee, and that it is thy perfection that maketh thee to beare with her: follow the counsell of God therefore, and beare with her. God willed a man to *leave Father and Mother for his Wife.*

Gen. 2. 24

This sheweth what an excellent loue GOD did appoint to be betweene Man and Wife. In truth, I cannot by any means set downe the excellency of that loue: but this I assure you, that if you get wiues that be godly, and you loue them, you shall not neede to forsake me; whereas if you haue Wiues that you loue not, I am sure I will forsake you. Doe not your selues that wrong, as to marry a Woman

man that you cannot loue. shew not so much childishnesse in your sex, as to say you loued her once, & now your minde is changed: if thou canst not loue her for the goodnesse that is in her, yet let the grace that is in thy selfe, mooue thee to do it; and so I leave thee to the Lord, whom I pray to guide both thee and her with his grace, and grant that you may chuse godlily, and liue happily, and die comfortably, through faith in Iesus Christ.

CHAP. 14.

How to deale with seruants.

YET one thing I am to desire you to doe at my request, and for my sake: and

and though it be some trouble to you to performe it, yet I assure my selfe you wil doe it. If God shall at any time giue you or any of you a seruant or seruants, you shall aske them if they can reade. If they cannot, you shall at my request teach them, or cause them to be taught, till they can reade the ten Commandements of Almighty GOD: And then you shall perswade them to practise by themselves, and to spend all their idle time in reading, that so they may come the better to know the will of GOD written in his Word. Remember, your seruants are Gods seruants as well as yours: if they be not, say as

D

Da-

Psal. 101.

7.

*David said : There shall not
an ungodly person dwell in my
house : he that loueth or ma-
keth lies , shall depart out of
my sight.*

It is not for you , by any
meanes , to keepe any un-
godly, profane, or wicked
person in your house, for
they bring a curse vpon the
place wherein they are, and
not a blessing; neither will
they bee taught any good-
nesse: but you must keepe
those that bee tractable and
willing to serue God, that
he may blesse you and your
household. For God doth
not delight in that Master
that will suffer his seruants
to blaspheme his Name, or
to mis-pend his Sabbaths:
for GOD commanded the

Ma

Exo. 20.
10.

Master, that hee should see his seruants to keepe holy the Sabbath day; and if hee keepe that holy day, he will learne to spend all the other dayes in the weeke well, in following the duties of his Calling. I pray you keepe the seruants of GOD, and then remember they are your brethren: vse them well, and be as ready to doe them good, as to haue their seruice. Be not chiding for euery trifle; for that will hinder good living, and nothing inrich you. Bee careful that they bee godly; for *Godlinesse hath the promise of this present life and of the life to come: Godlinesse is great riches, if a man be contented with that he hath: for wee*

1. Tim. 4
8.

1. Tim. 6.
6, 7, 8.

D₂ brought

brought nothing with us into this world, neither shall we carry any thing out of the world: if wee haue food and rayment, let vs therewith be contented.

CHAP. 15.

Patience is necessary for Governours of Families.

Live godlily and patiently in your house: if you cannot bee patient, neuer thinke to liue godlily; for if Satan see you of a froward minde, he will soone finde matter enough to set you on worke. Pray faithfully with your Seruants twice a day, and liue so godlily, that you may bee an example to them to follow you. Pray often privately, faith,

faithfully and zealously vn-
to God, in the name of
Christ, so as may bee well
warranted by his Word; for
that is a true marke of the
childe of God. Many heare
the Word, as our Saviour
witnesseth, but few follow
it. Many pray openly, as the
Pharises did, to be seene of
men; but Christ saith, they
haue their reward. This
was not because Christ
misliked publike prayer, but
because he saw their hearts,
and so knew that they prai-
ed more to be seene of men,
then for any true faith they
had in him. Christ saith,
*When two or three be gathe-
red together in my Name, I
will be with them.* And this
mercifull promise is enough

Math. 22.
14.

Math. 6.
16.

Math. 8.
20.

to make any man pray: for though he do it very weakly and coldly, yet he sheweth his humility and obedience to God, and confesseth his owne weaknesse, and calleth to God for his assistance and grace to serue him. One is also helped by the prayer of another; and the weaker is made partaker of the Prayers of the stronger; for Christ taught vs to pray one for another, Forgiue vs our trespasses. When Christ saith, *If two or three be gathered together in my Name, I will bee with them*; he doth not say, *With some of them*, but, *I will bee with them*, that is, with all of them that are ioyned together in my name. Though
some

Mat. 6. 12

some be weaker, and some
bee stronger; yet they all
shew their obedient hearts,
and God will accept them
in Christ. And this is a great
meanes to stirre vp their
hearts to prayer; for it is
the hardest thing that is,
for any man to performe
rightly, truly, and faith-
fully.

CHAP. 16.

*Meanes to further private
Prayer.*

NOW all things are to
bee vsed, that are
meanes to stirre vs vp to
private prayer, & all things
are to be shunned, that hin-
der vs from it. Those things
that may further vs to it,
are hearing the Word, rea-
ding

ding it, praying publickly, and being in company with others when they pray: for all these help to encrease & strengthen faith, and without faith it is impossible to pray aright, either publickly, or priuately, or to take hold of the promises of God in Christ, beleeuing that our prayers shall be accepted and granted, so farre forth as shall be to GODS glory and our good: and the true seruant of GOD will neuer desire more, then he knoweth by Faith in Christ (which hee hath learned by the promises of the Gospell) that hee shall haue.

CHAP. 17.

Lets.

THere bee many things
that will hinder both
man and woman from this
duty. The Diuell will doe
what he can to hinder vs:
the world is our hindrance
continually: and a mans
own friends are oftentimes
hindrances too: yea, a mans
owne nature will neuer bee
willing to talke with God:
for by nature we run away
from him with *Adam*, and
rather hide our selues with
fig-leaues and excuses, then
come to God, and fal down
before him on our faces,
confesse our sins, acknow-
ledge our vnworthinesse,
craue pardon for Christs

D 5

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sake of GOD, for all our transgressions. Yet *Adam* had more cause to runne away, then we haue, and we haue more cause a great deale to come to God, then hee had; for hee knew not then that God would call him backe againe, and give him his pardon in Christ, who should tread downe the head of the Serpent, which beguiled him; but wee know that God hath called *Adam* and all his posteritie, and giuen them pardon in Christ, if they will come and aske it in faith and repentance. Hee therefore that doth not often and priuately fall down and humble himselfe before God, and confesse his owne

owne sins, crauing pardon in Christ, and by faith applying the promises of God to himselfe, hath great cause to feare, that his heart is not true and right before God. And therefore if thou canst not pray priuately, or feelest thy selfe cold in prayer, for to helpe thy selfe, thus thou shalt doe.

CHAP. 18.

Helpes against the former lets.

E Very Morning, so soone as thou canst, (for the sooner, the better) before the world get hold on thee, either with profit or pleasure (for these are the Diuels baits) or before thou feedest thy body (for the body

Luk. 18.
13.

Math. 11.
18.

dy is a great deale more
subiect to the Spirit, when
it is not pampered nor fed
at his owne will) then, I say,
go into some priuate place,
and fall downe on thy face,
as the Publican did, and see
thy selfe a farre off, and say;
*God be mercifull to mee a sin-
ner.* O Lord, I acknow-
ledge that I cannot pray:
pardon mee, deare Father,
for Iesus Christ his sake,
quicken mee with thy holy
Spirit: giue me faith to call
vpon thee: and I beseech
thee graciously to remēber
thy promise, which sayest,
*Come vnto me, all ye that la-
bour, and be heavy laden, and
I will ease you.* O Lord! I
am loden with my sins, and
against all reason they keep
me

me from seeking pardon for them, and grace to shunne them. Good Father, for Christs sake, remooue my sinnes far from me, and giue me faith in thy Son, which may assure mee, that thou dost accept of me, as of thy seruant in him. And although I be most vnworthy in my selfe, yet by thy promises in Christ, which shall neuer faile, I pray thee accept me.

Farthermore for the better stirring thee vp to pray, reade some Chapter of the Testament, as namely, the sixt of *Matthew*, or some other, wherein thou mayest heare the promises of God in Christ, to strengthen thy faith.

Take

3.

Take heede of idlenesse and slothfulnesse, which is great hindrance. I know that all sins are hindrance to prayer; but idlenesse, and following the world, either for profit or pleasure, are wonderfull mightie ones.

CHAP. 19.

To pray often.

NEuer make account of thy selfe as a diligent servant of God, if thou dost not twice a day (at the least) come priuately to God, and acknowledge thy infirmities, and confesse that thou canst not pray, and desire God to gine thee grace to doe it faithfully. When thou feelest a motion to pray, doe not over-

slip

slip it for any cause in the world: for thou knowest not what Graces or Blessings God meanes to bestow vpon thee at that time; for it is the Spirit of God calling thee; and therefore finde no delaies, but goe: for the nature of man, of it selfe will neuer be stirred to priuate prayer: But howsoeuer thou doest, bee thou master, or be thou seruant, bee thou at home, abroad, or in what condition or place soeuer thou be, doe not sleepe at night, till thou hast humbled thy selfe before God on thy knees in prayer; for night is a time when the world leaues a man (as it were) for a while: and when the world leaues him,

him, the Diuell hath not so much power ouer him; for the world is a great instrument for the diuell to worke by. Therefore when the world is asleepe (as it were) the Diuels power is weakened, and then be sure thou prayest to God to deliuer thee from the Denill, and from the World. The world is like *Pharaoh*, which by no meanes would suffer the Children of *Israel* to goe serue the Lord; so doth the world, if it know that thou goest to serue God, it will bring thee back againe, if it be possible: and therefore it is best to pray priuately, although thou doe it but weakely; for within a while this weake prayer will

will strengthen greatly thy Faith. Pray when the world is asleepe, for as soone as it is awake, it will cry and call on thee (as *Pharaoh* did on the Israelites) to attend it : it will bring thee more worke still, as hee did to them. And as the Tyrant told the Israelites, that they should goe and serue their God; but when the time came, he would not let the, but still found imployment for them : euen so will the World doe by any that will belceue it; it wil promise, at such a time thou shalt serue God; and when such a thing is done, thou shalt go pray : but when the time cometh, it will finde more worke for him still, and will not

Numb. i.
15.

not let him goe. *Pharaoh* is the very figure of the Diuell, and the Diuell calleth himselfe the god of this World. And if the Deuill hath to doe with this World, as no doubt but he hath, then it is certaine, that the World will neuer giue vs leaue to serue God. Our owne nature is as the nature of the Israelites; for they had rather haue tarried with *Pharaoh*, who was the very Image of the Diuell, and haue beene his slaues still, then to haue gone thorow the Red-Sea, and the Wildernesse, to the promised Land of *Canaan*, which was the the figure of Heauen; and euen so had wee rather bee slaues and drudges

drudges to the World,
which will take all from
vs, and cast vs to the Diuell
(as *Pharaoh* would haue
done by the Children of Is-
rael) then we will leaue the
world and all his baits, and
goe to our God euery day,
and humble our selues at
his foot, and confesse our
selues to be weake in faith,
and acknowledge our frail-
ty, and call earnestly for the
helpe of God to overcome
the world for vs, and to
strengthen vs by his power
against the diuell, the world
and our owne frailty, and
wicked fleshly lusts; and
yet, except we doe call con-
tinually to God for his
grace and helpe, wee can no
more overcome these, then
the

the children of Israel could overcome *Pharaoh*, or goe thorow the Red-Sea, without drowning: for it was God that overcame *Pharaoh* for them, and also all their enemies, and deliuered them out of the Red-sea: and so it must be God that must overcome the Diuell and all the enemies in the world, and deliuer thee, that thou sinke not in the Sea of thine owne sins.

C H A P. 20.

Not to neglect priuate prayer.

VV Herefore I desire you, & euery one of yours to the Worlds end, that whatsoeuer seruice of God you omit, you doe not neglect

lect priuate prayer; for many may heare the Word of God, as *Adam* did, and disobey it presently after: and some heare the Word of God, as *Adam* did after his fall, and had rather be further off, as he had then. But priuate prayer is, to offer thy selfe and thy seruice to God, confessing thy owne imperfections, and to call to God for his assistance. Now when a sinner by himselfe, calleth his owne waies to remembrance, and confesseth his particular sinnes, then he seeth what sin his owne nature is most subiect vnto, and prayeth earnestly against that sinne, wherewith hee is most infected, and confesseth his
owne

owne weaknesse, and wondereth at himselfe, that he is not able to overcome that one sinne, as well as hee can some other sins of as great force. The reason is this the nature of man is wholly corrupted with sinne, and is good for nothing : as the earth is fit to bring forth nothing but weedes, except it be digged and dressed, and continually laboured and weeded : yet one weede or other will grow in some part of the earth by nature, which will not grow in another part, though it bee sowne there, but some other weed will grow there, that is as ill, and one weede over-growing the ground, is able to make it vnprofitable.

table for any thing: so one sin will rule where another will not, and that one over-running thee, is able to make thee an vnprofitable member of the Church: therefore thou must labour by priuate prayer to overcome it.

CHAP. 21.

Men become worse, for want of using good meanes.

MOreouer, as a garden, if it be twentie yeeres kept with digging, watering, and weeding, & then be let but two yeeres alone, it wil become vnprofitable, sauage, and of no respect: euen so, if thou doest in thy youth, or many yeeres vse priuate prayer, and hearing
of

of the Word preached, and
publike prayer and fasting,
and all good means to keep
thy earthly body in subie-
ctiō, yet if thou becommest
negligent and carelesse but
a while, it wil soone become
sauage and wilde, and con-
sequently an vnprofitable
member of CHRIST his
Church, or rather manifest
thy selfe to be no member,
as the earth will be no gar-
den: and therefore you must
haue a continuall care of
your selues. It is not for a
small matter that you must
haue this care, but for a
great and a most glorious
Kingdom, which lasteth for
euer, where thou shalt en-
ioy the sweet & louing pre-
sence of Almighty God, and
be

be a member of Iesus Christ
in the Kingdome of heauen
for euer World without
end. Then neither Satan,
nor the world, nor thy own
Flesh shall be able one mi-
nute to trouble thee, if
through faith in Christ, by
continual prayer thou once
gettest thither. Neither is it
to shun a little danger, that
you must bee thus watchfull
and wary of your selues, as
was drowning in the Red-
Sea, which was a figure of
hell: but it is to auoid bur-
ning in Hels torments for
euer and euer, and beeing
ioyned to the Diuell and all
his wicked spirits for euer,
there to be tormented, and
neuer haue rest: and this
will be more then a thousand

E mil-

millions of paines, to those that shall enter into these torments, to thinke that God hath offered so mercifull a meanes, as to send his own Son to indure those paines for them, that they might neuer haue felt them, and sent them his Word, and willed them to follow that; and that should teach them to follow Christ, and Christ should bring them to Heauen, and if that the Diuel, the World, & the Flesh, did lay blockes in their waies, more then they could remoue, that thē they should call vpon him, and he should helpe them ouer, and make the way in time more plaine and easie for them; and yet they would
not

not take a little paines
heere, to keepe them from
endlesse paines of hell-fire.
Oh, how will they bee tor-
mented, which they know,
that there neuer will bee an
end of their perpetuall mi-
sery? What would they not
giue? (nay, they haue
nothing to giue; for the
world hath deceiued them,
and hath taken all things
from them) but what paines
would they not take to fol-
low our Saniour now, if
they might? paines? nay,
they would thinke it a great
pleasure, & wonder greatly
at themselues, that they e-
uer could thinke it paines;
when indeede it is most
pleasant, and most comfor-
table, the most profitable,

and most delightfull ; yea,
and the most contented
thing in the world.

C H A P. 22.

*To lay hold on Christ , is the
best thing in the world.*

[I]t is the most pleasing
thing, because it brings so
sweete contentment to the
soule, minde, and consci-
ence of man, that nothing
can offend it. It is the most
comfortable thing, in re-
gard it so comforteth and
strengtheneth the heart,
that nothing can grieue it.
It is most profitable, for it
getteth an everlasting king-
dome to those that vse it.
It is most delightfull, for it
bringeth ioy to the whole
man. It is most contenting,
for

for no crosse in the World
can discontent it ; when as
the world on the contrary
side are neuer content , ne-
uer quiet, neuer feele ioy in
their hearts. Though they
laugh, their hearts are not
quiet ; for *there is no peace to
the ungodly*. And this is the
cause that they seeke so
much for pastime, and sit vp
in the night swilling and
drinking, vtill they feele
sleepe call them to bed, and
then they lye downe like
brute beasts, neuer regar-
ding the mis-pending of
their time, nor calling for
grace to spend the rest of
their dayes better. And yet
for all this, in the dark they
often feele discontent in
their minds, because they

Esa. 48.
22.

doe follow the Diuell that wicked Serpent, which will torment them, & he begins to torment here, and yet they will serue him. On the contrary, those that serue God, and follow Christ, and euery night reconcile themselves vnto him, and confesse their own weakenesse, and pray Christ their Saviour to defend them that night and euermore, they feelee much comfort in their hearts: for Christ begins the comfort here. *I laid mee downe in peace, and rose againe, (saith Dauid) and the Lord sustained mee.* So they which serue God, and follow Christ, are in peace; for the Lord sustaineth them.

Psal. 3. 8

CHAP. 23.

*What neede there is to speake
much of Christ.*

IT may be you maruell, my
Sonnes, why I write so
much of Christ. Maruell
not why I write: for I won-
der, that euery one which
hath heard of him, doth
not write what Christ hath
done for vs. For was it nat
a great wonder, that the on-
ly begotten Sonne of God
should come downe from
Heauen, and take our flesh
vpon him, and keepe it
without sin, and suffer him-
selfe to be buffeted, and also
to haue his face spit in, & to
be most spitefully crowned
with a crowne of thornes?
And being without sinne, he

bare all our sins vpon him, and hauing neuer offended God, hee bare all the wrath of GOD, and indured the paines of hell for vs, which was due vnto vs for our sins, and he hath ouercome sin, death, and hell for vs, & ascended into heauen to prepare vs a place there, and yet he left vs not thus, but he left his Will and Testament, to direct vs the right way how to come vnto him; and yet hee did more for vs then this; for hee taught vs in his Word, how wee should know when we were out of the way, and how we should returne into the right way again. And yet he did more for vs then this, hee promised that hee would

would be with vs vnto the worlds end, and whensoever wee wanted his helpe, doe but call vpon him, and he would helpe vs. And yet hee did more for vs, he sent Preachers to call vpon vs, and to put vs in remembrance of these benefits, and to direct vs the right way to Heauen to himselfe. And what promises he hath made to vs, to entice and draw vs to come vnto him, and what threatnings and warnings he hath given vs to shun hell, it is impossible for mee and all the Writers in the world to write. Saint *Iohn* saith, *If all the things which Christ did, were written, the world would not containe the Bookes.* But I am

Math. 28.

26.

Ioh. 21.

25.

sure, if all the Writers in the world had written what Christ had done for vs, they could not sufficiently declare it. If all the Sea were Inke, and all the Iron in the World were Pens, and all the creatures Writers, they could neuer declare the great benefits, the great blessings, & the great mercies giuen vnto vs in Christ Iesus our Lord and Sauour. What is man without Christ, more then a Fire-brand of Hell? and what an excellent creature a man is in Christ, can hardly bee exprest; and yet there are many that are angry because there are so many Bookes. Reading good Bookes, worketh a mans heart

heart to godlinesse; for euen as the fire warmeth the Waxe, and maketh it fit to receiue a good fashion; euen so good Bookes, written of the mercies of GOD in CHRIST, are the way to Christ, and teach vs how to shun the way that leades from Christ. But because I would haue you writers of the mercies of GOD in Christ; I will tell you what good writing of Bookes doth: It makes the way to Christ easie to those that desire to goe in it. And I will tell you who are they that are angry with writing of Bookes: they are such as are ignorant; and the more ignorant they are, the more angry: they are those that loue

loue the world so well, that they cannot finde leifure to reade Bookes. Saint Iohn saith, *Loue not the world, nor the things that are in the world: for the loue of the World is an enemy to God:* And here you see that they are enemies to God, for they loue not to haue him so much written of. They that loue not Bookes nor Sermons, doe not care so much to know what Christ hath done for them, and how they should follow Christ: they are stalled with it: they loue the earth: they can talke of it yeere after yeere, and they are neuer weary. In truth, it would weary a heavenly-minded Christian to heare
an

an earthly-minded man,
how continually hee will
talke of the earth & earthly
things: the very time that
he is in the Church, hee can
hardly hold his peace from
talking of some earthly
thing or other: & the whole
Sabbath which God sancti-
fied & rested himselfe; and
in mercy to him comman-
ded him to rest, that will
hee neuer rest from these
earthly & transitory things;
for heavenly rest hee neuer
respecteth. Truly I thinke
hee meaneth to make him-
selfe sure of Hell hereafter:
for Christ saith, *Hee that lo-
ueth the world, is an enemy to
God:* and he that is an ene-
my to God, can neuer come
to bee an Inheritour of the
King-

Kingdome of Heauen, except he returne, and reconcile himselfe to G O D, through Christ: and he cannot be thus reconciled, except he leaue his earthly affections, and attend vpon Christ: For G O D loueth none, but only those whom he seeth waiting and attending vpon his Son: & then the Almighty G O D accepteth him as his Son, & bids him call him Father, and whatsoeuer he needs, hee is ready to furnish and relieue him withall: But if hee be obstinate, and will not attend vpon Christ, but attends vpon his owne businesse and worldly affaires, God neuer respecteth him, how many friends soeuer
he

he hath in the World, nor how mighty so ere they are; & then are his riches & his friends nothing worth, neither can they doe him the least good as can be thought of. Now, he that loues not writing of Bookes, nor hearing of Sermons, he hath little leisure, and lesse desire to pray: This, I assure you, is true, and his owne Conscience will tell him so much, let him examine it when he will; for Sermons, and reading good Bookes, are the onely means to bring a man to prayer, and prayer is the only meanes to helpe vs to the mercies of G O D in Christ: For if we heare Sermons, and doe not pray earnestly to G O D, for Iesus Christs

Christs sake, to send the holy Ghost to enlighten our vnderstanding, and to sanctifie our hearts, and follow that which wee heare, wee are neuer the better; for many heare and vnderstand not; and many vnderstand, and follow it not: But there is none that prayeth faithfully to vnderstand, and for grace to follow it, that obtaineth not, if he continue in true prayer. The Holy Ghost saith; *Pray alwaies, and in all things bee thankfull: & the promise is made; Aske, & yee shall haue*; that is, Whatsoever you goe about, pray to God to blesse it, and thanke God in prosperitie, and aduersitie, or howsoever it pleaseth God to

1. Theff.
5. 17, 18.

Matth. 7.
7.

to deale with you; for it
cometh by his prouidence,
and therefore be thankfull
to God, what crosse soeuer
it pleaseth him to lay vpon
thee: Doe not as they which
rage and sweare at the losse
of a few earthly things; but
thanke God again & again,
that it is no worse. If it be
but for the losse of some
earthly thing, it cannot bee
ill for the Child of God, for
Iob neuer honoured God
so much, nor did so much
good in the Church of God
while hee was rich as when
he was poore: for when hee
was rich, the Diuell him-
selfe told God, that *Iob* ser-
ued him not for nothing. As if
he should say: Thou hast gi-
uen him many blessings, if
hee

he should not be thankfull,
it were a maruell.

CHAP. 24.

*The vnthankfulnessse of rich
men, a great sinne.*

OH, this will be a witnessse against many rich men, which receiue many great blessings, and yet they be vnthankfull: for the Diuell thought, that he which receiued gifts & blessings, could not chuse but bee thankfull: and yet when Job was rich, he neuer did God so much honour nor seruice in his Church, as when his goods were gone: for, before, he was a rich man, and liued well, and gaue something to the poore: what should hee haue done with his
his

his goods else? And so did many more besides him. But when all his goods were taken away, hee did not as worldly men doe: he did not say, I am bewitched; or, It is the negligence of my seruants; but he said, *The Lord giueth, and the Lord taketh, and as it pleaseth the Lord, so it commeth to passe; blessed be the name of the Lord.* And thus hee became thankfull for his losse. This is a thing that euery one cannot doe: and he was so patient and thankfull, what crosses soeuer it pleased God to lay vpon him, that hee glorified God in his obedience, and shewed that he loued God, and that his loue was not set on this worldly

Iob 1. 9.

worldly wealth. So hee might haue God without the world, he cared not: he was none of those that must needs haue God and the world together, or else they will none; but hee was one that left an example to the whole Church of God to be thankfull and patient.

CHAP. 25.

How to reade with profit.

I Pray reade the story of *Iob*, & not only reade, but gather some fruit out of it, and euer when you begin to read any part of the Scripture, lift vp your hearts, soules & minds vnto God, and pray priuately or publickly; but of priuate prayer neuer faile: and desire God, for Christs sake, to enlighten

ighten your vnderstandings, to sanctifie your hearts, and to make them fit to receiue the good seed of his Word, and to giue you grace to bring forth fruit to Gods glory: for Christ saith, *In this is my Father glorified, that you bring forth much fruit, and bee made my Disciples.* And againe hee saith, *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.* Heere you may see you must glorifie God, and you must leaue an example to the Church, that you serue & loue God; this did *Iob*: &, I pray God, for Christs sake, that you may doe the like; and that you

Ioh. 15. 8.

you may doe it, you must
pray to God continually,
yea, and in priuate, for his
grace and assistance.

CHAP. 26.

*The pre-eminence of priuate
prayer.*

THat is the most excellent
vertue and happinesse,
that belongeth to priuate
prayer, no man by any
meanes can deprime a man
of it. Some haue had their
Bibles taken away, that
they could not reade: Prea-
chers haue beene banished,
that they could not heare:
they haue beene separated
from company, that they
could not haue publique
prayer, yet priuate prayer
went with them: thereby
they

they talked with God, and
made all their miseries
known vnto him, and cra-
ied his assistance in al their
troubles. And this is the
greatest comfort that all
good Christians haue, that
no man can bar them from
priuate conference with
God. Then take heede you
do not bar your selues from
it, since none else can doe it,
and you know not what
need you shal haue of it, nor
what accident may happen
to you in your liues, nor
what need you shall haue of
it in the houre of death.
Therefore, if you would al-
waies haue it, you must al-
waies vse it, and then you
shall see what profit will
come by it, and then you
will

will be humbly, faithfully,
and familiarly acquainted
with God.

CHAP. 27.

*The benefite of acquaintance
with God.*

OH heauenly and happy
acquaintance! for the
longer thou vvest it, the
stronger will bee thy faith,
the humbler thy heart, the
earnester thy zeale, and the
holyer thy life; and this
makes God accept you in
Christ, and then thou art he
that Christ speaketh vnto,
when he saith; *Aske what
you will, and it shall bee done
vnto you.* Thy faith will bee
the stronger, because thou
shalt see that God heareth
thy prayers, and granteth
thy

Ioh. 16.
23.

thy request. The more humble wil thy heart be, because thou seeſt thine own miſery and corruption, and that all grace and goodneſſe comes to thee from God : and this will make thee more earneſt and zealous in prayer, and thy earneſt and faithfull prayer will moue God, according to his promiſe, to giue thee grace & faith: for the Apoſtles prayed, & ſaid, *Lord increaſe our faith.* And this grace and faith will worke in thee holines of life, and then ſhalt thou be able to fulfil Chriſts ſaying: *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in Hea-*

Luk. 6.
25.

Math. 5.
16.

CHAP. 28.

*How long wee haue neede of
prinate Prayers.*

NOW that you and every
one of you shall haue
need of priuate praier, from
the very beginning of your
life, to the very last houre of
your daies, my owne expe-
rience teacheth me: and the
Word of GOD, a true wit-
nesse, affirmeth, that we are
wholly corrupted by the
fall of *Adam*, with sin, and
therefore continually we
ought to suspect our selues,
and to cal vpon GOD with-
out ceasing, for his helpe
grace & assistance in all our
actions: for we know that
our owne flesh is our owne
enemy, and that it is ma

of the earth, and is so heavy and earthly-minded, that it can neuer seeke for heauenly things, without the especiall grace of God; and the Diuell hath made an entrance into this earthly body, by reason that our owne Parents *Adam* and *Eue*, did take of the fruite of disobedience at his hands, and did eate at his appointment: so that now he claimeth such an interest in vs, that none but Christ can keepe him out: and therefore we haue no way, but to call continually on the name of God in Christ, to assise vs with his gracious Spirit, which will keep away the Diuell, overcome the world, & conquer our owne flesh for vs.

CHAP. 29.

Who pray priuately.

THIS is certaine, that there are none godly, but those that pray priuately and truly to God, according to his Word; and there is no vngodly person, no swearer, no prophaner of the Sabbath, no Drunkard, no adulterer, no covetous person, no prophane person, nor none that is of a false religion, nor warranted by the Word of GOD, that doth pray priuately, truly & faithfully. By these considerations you shall finde out the true markes of the children of God; for the wicked can heare the word, reade, come into publike as-

assemblies of prayer: the hypocrite will talk of faith, as if hee had come from heauen; but to goe into a priuate place, and lay open his heart before God, confesse his owne imperfections, and pray that hee may not be an hypocrite, hee is farre enough from it. The swearer, the adulterer, the couetous, the idolater, nor no vncleane person dare come to God in the name of Christ, except they leaue their wicked waies; and without they bring Christ with thē, they cannot come to God; and Christ delighteth not to goe with those that are continuall breakers of his Fathers commandments: for Christ himselte

Mat. 5.

19.

Psal. 50.

23.

Mat. 16.

24.

telleth them, that hee that
 keepeth the commandments,
 and teacheth men so to doe, he
 shall bee great in the King
 dome of Heauen: and to him
 that ordereth his conuersation
 aright, will I shew the salua-
 tion of God, saith God by the
 Psalmist. Moreouer, Christ
 saith, He that will follow mee,
 let him forsake himselfe, and
 take up his Crosse, and follow
 me: As if he should say, I am
 gone to Heauen, and if you
 mean to follow me thither,
 you must forsake your
 selues. I know, this will be a
 crosse vnto you, but you
 must take it vp and follow
 mee, or else you may not
 come there.

CHAP. 30.

*The way to rule our corrup-
tions.*

A Gaine, when the chil-
dren of GOD, who
would faine bee with their
Father, see that they cannot
rule their owne Flesh, then
with humble hearts they
go to God, and cry & call to
him for help, that he would
helpe to bridle their vnruly
affections, euen but for that
day, and at night they will
wait vpon his Maiestie, a-
gaine; and thus they will ne-
uer leaue him, till they feele
the Spirit of God working
in their hearts; and that will
stir thē to continual prayer.
But the wicked want faith
to go in the name of Christ;

and this is the cause, there are so many wicked praers in the world; for they that make them, haue no faith in Christ: and without him, they haue no promise to be heard: and therefore wanting faith to come to Christ they goe to the Saints to pray for them; and yet the Saints did neuer promise them so to doe, neither doe they know whether the Saints heare them or no. Againe, some pray in Latine, when they doe not vnderstand what they say, nor what they pray for; but the holy Ghost saith, *Pray with the Spirit, and pray with the vnderstanding also.* Why, say they, God knowes our hearts; wee pray with the heart.

1. Cor. 1.
14, 15.

heart. God knowes indeede that their hearts are vaine and foolish, because they do not pray with vnderstanding, and therefore they haue no promise to be heard; and yet they will haue a paire of Beades, and tell how many prayers they say, though they cannot tell what they say. I dare vndertake, a Par-rat might pray as well as they doe, if it could speake all the words. They pray while they liue, that they may goe to Purgatory; and when they dye, they giue much goods to others, to pray that they may come out of Purgatory againe: These are most vaine prayers, neuer warranted by the Word of God. They pray

also to our Lady to helpe them, like as the Israelites prayed to the Queene of Heaven: & as the Israelites prayers were accepted, so are theirs.

But I pray GOD, for Christs sake, that you, nor none of yours may make such prayers. And I pray GOD to blesse his whole Church, that their prayers may be right and faithfull, for prayer is the key which openeth vnto vertue. Oh Lord, let not our prayers be turned into sin; for then the gates of thy mercy shall bee shut against vs.

Wherefore wee humbly beseech thee, giue vs the Spirit of Truth, that wee may pray rightly, which if
we

we doe, wee must needes
search the Scriptures, and
see there how Christ teach-
eth his Disciples to pray:
*When yee pray, pray on this
manner; Our Father which
art in Heauen, &c.* And
whatsoever prayer is not
on this manner, is wicked
and vngodly. And yet here
you see, there is neyther
praying to Saints nor An-
gels, neither praying for the
dead, nor to the dead: and
therefore all such prayers
are wicked, and are the
ouerthrow of all those that
use them.

Mat. 6. 9.

But Christs saith, *When
thou prayest, enter into thy
chamber, and when thou hast
shut thy doore, pray vnto thy
Father in secret, and thy Fa-
ther*

Mat. 6. 6,
7.

Ioh. 16.
23.

Mat. 7.7.

Matth. 7.
9, 10, 11

ther which seeth in secret,
will reward thee openly: use no
vaine repetitions, as the Hea-
then doe, for they thinke to bee
heard for their much babbling;
but whatsoeuer yee aske the
Father in my Name, that will
he giue you. Aske, & you shall
haue; seeke, and you shall finde;
knocke, and it shall bee opened
vnto you. If your children aske
you bread, will you giue them
a stone? or if they aske you fish,
will you giue them a Serpent?
If ye which are euill, can giue
your children good gifts, how
much more shall your heauen-
ly Father giue the Holy Ghost
vnto them that aske it? And
this was a great mercy in
Christ, not onely to bid vs
pray, but also to promise,
that whatsoeuer we aske
the

the Father in his Name, we should haue it : and he appealeth to our consciences, how wee would deale with our Children, if they aske vs any thing, and giueth vs warning, we should vse no vaine babbling, and telleth vs wee should aske in one word, the holy Ghost, without the which we are miserable wretches: which if we haue, we enioy all happines and peace, for hee must be our Comforter & bring vs vnto Christ. & he will bring vs vnto his Father. Christ also willeth vs to aske the Spirit of Truth, because he will inlighten vs, and shew vs the way of all happines: and because our faith should be strengthened to aske the
Holy

Ioh. 16.
13.

Ioh. 15.
26.

Holy Ghost he also promised vs to send him, to teach vs all things, and bring all things to our remembrance, without which we are like a house which is built faire on the out-side: but there are no windowes to shew any light at all into it, and then the House is good for nothing, because there remains nothing but darke-nes in it: euen so darke is the earth of *Adam* which wee are made of, that though we seeme neuer so faire on the out-side, yet if we haue not the Holy Ghost within vs, we can neuer see to finde the way to Christ: and then it is vnpossible to come vnto the Father; and so consequently we must needs perish:

rish; For Christ saith, *No man commeth to the Father, but by me.* And here you see, that those that put their trust in Saints to pray for them, haue no promise to be heard, and it shewes that they are not inlightned by the Holy Ghost, to see the way to Christ, & they themselves will confesse, that they dare not goe to Christ: which sheweth that they haue no faith to beleene his promises, nor will to obey his Word: For Christ saith, *Come vnto mee, all ye that labour, and are laden, and I will ease you.* Here you see, that he leaues out none, but calls all sinners vnto him, & promiset that he will ease the. I humbly beseech GOD to
giue

Mat. II.

27.

Mat. II.

28.

giue you, and euery of you, to the worlds end, grace to pray to God for the Holy Ghost. And I pray you let me request you to pray to God continually, to inlighten you with the Holy Spirit, that the Holy Ghost may bring you to Christ, so Christ to bring you to his Father; and then shall you raigne with them, for euer and euer, world without end. Which God grant for Christs sake, our onely Mediatour and Aduocate.

CHAP. 31.

The benefite of the Holy Ghost.

SEeing some pray not at all, and others pray falsely, doe ye often & earnestly pray

pray for the holy Ghost; for I will tell you what hee will do; he will inlighten you, & vnite you to Christ, & giue you grace to rule ouer all your affections, and make you able to bee Masters of your selues: where, on the contrary side, they which haue not the Holy Ghost written within them, are mastered and ruled by their owne filthy affections, and so become seruants to them; but if you haue the holy Spirit, ye shall be able to say to your selues, as the Master saith to his seruants, Thou shalt doe this, and thou shalt doe that: Thou shalt not sweare, nor blaspheme thy God: Thou shalt not drinke and swill like a beast, neither

ther shalt thou come in company among such, &c. Reason thus, I will overcome thee by Gods grace, thou earthen Pot-sheerd, which broughtest mee nothing, and wouldest thou now confound all these excellent graces, which it hath pleased the Almighty GOD to bestow vpon mee in Christ? No: by the grace of God, I will rule ouer thee, or else I will pine thee. I may say with *S. Paul*, These are the messengers of Satan to buffet me: I will pray to my God to assise me, & his grace is sufficient for mee. I know thy nature, thou art like an unruly Colt, that if hee be pampered, fed, & well kept, he will throw his master vnder

2. Cor.
12.7.

2. Cor.
12.9.

der his feete, and cares not
what become of him, so he
may be rid of him, and then
he runs whither he list him-
selfe, although he fare much
worfe then hee did before :
euen so it is with those that
become subiect to their af-
fections, they are as hard to
bee ouercome as a wilde
Colt, which many times is
like to be, and sometime is,
the vtter destruction of his
Master : therefore your re-
solution must bee, to deale
with your stubborne & re-
bellious affections, as you
will deale with a pampered
wilde Colt, and say vnto
them, By Gods grace I will
not bee ouer-mastered by
you, I scorn to serue so beg-
gerly and so base a slaue as
thou

thou art, I will bridle thee,
and thou head-strong, stout,
proud, scornfull, and diso-
bedient, vntemperate, vn-
holy, high-minded, fro-
ward, couetous, and idle dis-
position, for there is no
goodnesse in you by nature,
but by Gods grace I will
temper you, I wil make you
humble, patient, chaste, qui-
et, and diligently to fall to
some labour, you shall neuer
be idle, for that will bring
you to nought. And this
must be the victory betwixt
your selues and your affecti-
ons, & then the holy Ghost
will teach you to master
your selues, and not suffer
you to bee subiect to every
filthy motion of the flesh.
Further, *Hee will teach thee*
all

all things, and bring all things to thy remembrance; as God resisteth the proud, and giveth grace to the humble. He that committeth adultery, sinneth against his owne body, and maketh the Temple of God, the temple of an Harlot. He that will not worke,, let him not eate. Hee will give thee faith to quench all the fiery darts of the Diuell. Therefore pray for the holy Ghost in all temptations, hee will bee with thee in them, and strengthen thee to overcome them, he will be with thee in the houre of death, when all thy friends, thy pleasures, and profits will forsake thee, & then he will bring thee to Christ; and therefore pray for him, and

ac-

Iam. 4. 6.

1. Cor. 9.
18, 19.

2. Theſſ.

3. 10.
Eph. 6.
16.

acknowledge his great mercy in Christ, who hath taught thee thus to pray, and whatsoever thou neglectest, neglect not private prayer, and howsoever thou doest, seeke for continuall knowledge, that your prayers may be according to the Word of GOD; for if they be not such, then are they turned into sin, & then thou hast nothing to relieue, comfort, or reconcile thy selfe to God againe: for as concerning all the sinnes that a man hath fallne into, through the frailty of nature, hee hath beene reconciled to GOD by faithfull prayer; but if your prayers be not at all, or not as they ought to bee, then all your helpe is vaine.

CHAP. 32.

God accepteth weake prayers,

IT is a very weake Prayer
that God will not accept,
if it be rightly made. I speak
thus much, because I would
not haue you discouraged,
and thinke you had as good
not pray at all, as pray
weakely: for the Almighty
God accepteth your obedi-
ence and well-meaning, that
you will prepare your selues
to pray as well as you can:
but if thou see thy selfe neg-
lect priuate prayer, be sure
that Satan hath something
to worke against thee: and
by this you may vnderstand,
that there are none that did
or euer shall perish, but it
was because either they did
not

not pray at all, or else, because they did not pray as God had warranted them in his Word. Me thinkes if I were a man & a Preacher of Gods Word, as (I hope) some of you shall be, and I pray God, for Christs sake, you may, I surely perswade my selfe, that through Gods grace I should bring many to pray rightly, which now pray vnadvisedly, or not at all. But those that haue gotten a custome to pray after the inuention of men, and contrarie to the Word of God, as to pray to Saints, to praie to Angels, to praie to our Lady, to pray in a tongue they vnderstand not, to pray to the dead, to praie for the dead, to pray to goe to Purgatorie.

gatory; these, I say, you may pray for, that they may not vse such prayers any longer, but to perswade them, is almost as vaine as their prayers. Yet once againe I say vnto you, Pray : for you haue no promise, except you pray. *Aske, and yee shall haue* (saith Christ;) he doth not say, You shal haue, whether *you* aske or no : but hee saith, *Aske, and ye shall haue.* Was not this a great mercy of our Sauour Iesus Christ, to proffer vs, if wee would but aske, wee should haue? Surely, I thinke hee were a very vnworthy person, that would thinke much to aske a thing, for which he might be the better for euer. If a Master should say to his

Mat. 7.7.

Seruant, When such a lease comes out, aske mee for it, and I wil let thee haue a very good penny-worth of it: because thou hast spent thy time in my seruice, & in attending vpon me: therefore I would haue you get something to liue vpon hereafter to defend the World withall, that thou mayest not beg when thou art old: and this were a very reasonable thing. Now the Master being a worthy man, and fully resolved to doe this seruant good, whē the time comes, he considers with himselfe at how easie rate he may set the Rent of his Farme for him to liue vpon, and yet giue some attendance vpon him still. The time beeing come

come, he expecteth when hee should aske; but if the seruant thinkes much to aske, it is ten to one but his Masters mind will be cleane altered, although he were neuer so fully bent to deale liberally with him, & saith to himselfe, If it be not worth the asking, it shall be worth the keeping; or, If it be not worth the asking, it is not worth thanks: and very likely he will thinke worse of his seruant, then euer he did before, because hee would not aske it, & thinke hee is growne proud, and scorned his gentle offer. Now, if the Master will not giue his seruant the thing so promised, because hee will not aske him, although in-

deed he ought in conscience
to giue him some thing : for
God saith , *Let not thy ser-*
uant goe away a poore man;
how doest thou thinke thou
shalt receiue the thing
which our Sauour hath
promised , vpon the same
condition that thou shoul-
dest aske , when thou hast
deserued nothing at his
hands , but he of his owne
free mercy hath bought
thee , & paide a deare price
for thee , and thou hast done
nothing for him , but for
thy beggerlines , he biddeth
thee aske , and thou shalt
haue ? What canst thou look
to obtaine , when our Sani-
our Christ hath precisely
told thee , thou must aske
and yet thou refusest to doe
it ?

Mat. 6. 6.

it? *Enter into thy Chamber,* saith he, *and shut thy doore.* Although euery place will serue, yet it pleaseth Christ to name thy Chamber, because he would haue a man without accumbrances. Euery man findeth one place or other to lodge in; let them then finde the same place, or some place else to pray priuately in. *Shut thy doore,* (saith Christ;) as if he should say, Shut thy selfe from the World, and shut the World from thee: it may be thou hast something to say to mee, that thou wouldst not haue the world to heare. Oh the mercy, the wonderful mercy of Christ to Man, how hee became Man for man! And he knew

the nature of man, that hee would bee loth that every one should know the corruption which was in him: and therefore said, Come to me alone, & shut the doore, no body shall know, what is betwixt thee and mee, I know thy sins already, but I would know whether thou knowest them or no; for many a man sinneth and knoweth it not, because he knoweth not my Word: but if thou knowest them, confesse them to me, and I will give thee pardon for them: and if thou wilt leaue them, and canst aske helpe of me, I will give thee grace to overcome them: for I have overcome them all for thee, euen in thine own flesh, and thou,

thou, through mine helpe
shalt do a greater work: for
thou being a sinner, shalt o-
uercome in thy selfe, which
is a greater worke then for
mee which am GOD, and
without sinne, to ouercome
sinne: and yet not you, but I
your Sauour, who dwell in
all those that lay hold on me
by true faith, for without
me, ye can doe nothing; and
therefore come to mee, fol-
low my counsell, come se-
cretly, let no body know of
it for hindring you, or for
feare vaine-glory should
follow you; no man shall
need to know of it, for I will
reward you openly. Oh the
wonderful mercies of Christ
to man, neuer able to be set
out! hee knew that man

would be desirous to haue it knowne that hee serued such a worthy Master, as none could serue a better, that euery one should say he serued Christ, he serued the Son of God who will bring him to preferment. Euery one desireth to haue it knowne, that hee serueth a noble Master, and therefore he will weare his cognizance vpon his sleeue, that it may be knowne what an excellent man he serues: for it is a great credit to serue a worthy Master, and a man shall be very well accounted of for his sake: but he that serueth a wicked and vngodly man, shall neuer be so well thought of because his Master is wicked, and he is oftentimes

tentimes ashamed of his Masters doings, so that hee will neuer be a credit vnto him; and therefore, neuer serue a wicked man, although he be neuer so rich: for the desire of man is to serue a Master of credit, and that Christ knew: he knew also that man was loth to haue his sins openly known: and therefore out of his great mercy and wonderful wisdom, he appointed man to confesse his sins privately, without which there can be no good prayer. He told man, that hee should not need to make shew of it vnto the world; for he would reward him openly; and make it knowne, that hee serued a good Master indeed;

G 5

The rewards of Christs seruice are heavenly.

deed; for he would giue him
such graces and blessings, as
all that knew him, should
perceiue that hee had them
neither of the World, the
Flesh, nor the Diuell, nor of
his own nature: but it shold
appeare, they were onely
the gifts of the Almighty
God: Hee did not promise
earth & earthly things, you
may see; for euery vene-
mous Earth-worme is full
of these: the Vsurer, that is
as farre from Heauen as it is
to hell, where, if he take not
heed, in time hee may finde
his part, he (I say) may brag
of his gold; the extortioner,
whom G O D hateth, may
brag of his siluer: the con-
tious person, whom God ab-
horreth, he may brag what

a deale of earth and earthly
durt he hath purchased ; as
the Prophet saith , *They*
loade themselves with clay. He
doth not say, God giueth it
them , but *They loade them-*
selues. Among these foolish
and abominable people ,
whom the Scripture spea-
keth so much against , as a-
gainst no man more , nor so
much , I thinke strumpets
and whores, who for coue-
tousnes sake sell their scules
and bodies , & make them-
selues such filthy vessels in
this earth , that it is most
loathsome to thinke of, may
brag as well of their Iewels
and costly apparell that the
World bestoweth vpon
them, as any other of these
couetous wretches whom
God

God abhorreth, and giueth warning that no man shall speake well of them for the Holy Ghost saith, *Speake not good of the conetous whom G O D abhorreth.* And that thou maist know it is no worldly trash that God bestowes on thee : know, that the Diuell calleth himselfe the Prince of the World : and so one would thinke he were ; for these outward things are most commonly bestowed vpon the wicked ; but that which G O D will bestow on thee, is a treasure which the wicked ones haue not, nor are neuer like to enioy , except they leaue their wicked waies, and goe priuately to the Lord Iesus Christ, and lay open their
mise-

miserable estate to him, and
craue his pardon and grace
to liue a new life; and then
he will giue thee the greatest
treasure that man can ima-
gine, euen a most heauenly
treasure: he will giue thee
faith; which will bring thee
to the euerlasting Kingdome
of heauen: he will giue thee
patience, to beare all the
crosses and troubles in the
world: he will giue thee hu-
mility, which will fill thee
full of grace, and make thee
in fauour with God & man;
hee will giue thee his grace
so plenteously, that thou
wilt speake alwayes the
truth, & keep thy promises,
though it be neuer so much
to thy hindrance in the sight
of the World. Nay, in the
sight

sight of the World it must needs be a praise to thee; for the world seeth that euery Earth-worme can breake their promise, or turne it so, that it is worse then a promise-breaking: for it sheweth that they are full of hypocrisie, dissemblers, and would serue the world, and would not haue the Diuell know it: but the Diuell will not be so deceiued: he maketh account the world is his, and hee hampereth all those that loue it, in chains, and he will haue the world know it, that it may bee a witnesse on his side at the Day of Iudgement: Nay, his owne Conscience will be a witnesse against him at the Day of Iudgement, that bre-

The danger of breaking promise.

breaketh his word, euen at
that dreadfull Day, when
the trash, for which hee so
lightly regarded his pro-
mise, shal be consumed with
fire and brimstone, then will
he wonder, he could thinke
it would bee so long before
that Day would come, and
now seeing that it is come,
hee fully perswadeth him-
selfe that his paine will ne-
uer haue an end. If thou
thinkest, that breakers of
their word haue a roome in
Heauen, reade the fifteenth
Psalme. But what should I
speak of a roome in heauen,
when indeed they ought to
haue no roome amongst ci-
uill men on the earth: Nay,
nor yet among the Hea-
then? for it hath beene ac-
counted

counted so great a shame
for a man to breake his pro-
mise, that he would rather
die then it should bee said
that he were one of those.
But pray thou prinatly and
faithfully, and God will
not onely giue thee power
to keepe thy promise with
men; but thou shalt also
haue grace to keepe thy
word & promise thou hast
made to Almighty God, to
forsake the diuel, the world,
and thine owne filthy affe-
ctions: which will shew o-
penly that thou art the ser-
uant of God, and that God
hath bestowed his manifold
graces and blessings vpon
thee, as Christ said vnto Pe-
ter, *Flesh and blood hath not
taught thee these things, but*

Math. 16.
17.

my Father which is in heauen.
So euery one that behol-
deth thee, will know, that
neither the Diuell, the
world, nor thine own Flesh
hath bestow'd these gifts on
thee, but thy Father which
is in heauen. Blessed be the
name of C H R I S T for his
bountifull goodnes bestow-
ed vpon mankinde; he did
not only bid him pray, and
promised they should bee
heard, but also told them to
whom to pray; and because
men durst not goe to G O D
alone, he bade them goe in
his Name, & promised that
hee would bee there with
them, & he would be a Me-
diatour, which none else
could do: & he would make
peace betweene G O D and
them,

them, and therefore any might boldly come to him; he teacheth them where to aske priuately, and what to aske: the holy Ghost, without the which, wee are firebrands of hel; but if we haue him, we are Saints in Heauen, euen ioyned to Christ, and as his members; and yet he fearing al this would not serue, it was his greatest mercy to shew vs more concerning two men which were praying, and make vs acquainted how they prayed, & how they sped. Christ saith, *There was a Pharisee and a Publicane went into the Temple to pray.* The Pharisee was one that thought himselfe a iust man, and despised others. The Publicane accounted

Luk. 18.
10.

counted himsefe a sinner
openly knowne. *The Phari-*
se stood vp and prayed, and
said, I thanke thee, oh Father,
I am not as other men are, nor
like this Publicane, I fast
twice in a weeke, & giue tythe
of all that I haue. Now you
may see who they bee that
say, I fast, or wee fast: as if
they should say, I feare it
shall neuer be knowne that
it is I, or wee that fast and
pray, and pay tythe of all
that wee haue, and that we
deale iustly, and keepe the
Commandements. *But the*
Publicane stood a far off, and
durst not looke vp to Heauen,
but smote on his brest, & said,
Lord, be mercifull to me a sin-
ner. Heere you see, we must
humble our selues, and con-
fesse

Luk. 11.
2.

fesse our finnes: for Christ saith, *He went away iustified rather then the other: for hee that humbleth himselfe, shall be exalted, and he that exalteth himselfe, shall be brought low.* Also hee willet vs alwaies to pray, and not to wax faint, saying: *There was a certaine Iudge in a Citie, which neither feared God, nor reuerenced man, and there was a Widdow in the Citie which said, Doe mee iustice against mine aduersary; but he would not for a time; yet afterward he said, Although I feare not God, nor reuerence man, yet will I do her iustice, lest at the last shee chance to weary mee.* And the Lord said, *Hear what the vnrighteous Iudge saith. And shall not God*
auenge

avenge the cause of his Elect,
which cry and call day and
night upon him? And there-
fore pray continually. And
doe not thinke (my sonnes)
that I haue spoken too
much of prayer: for, as I said
before, without it we haue
no promise to obtaine any
fauour of God, nor yet to
be kept from any euill by
God, and therefore doe it.
You must needs also bee
thankfull to God for his
mercies in Christ, and most
humbly thanke Christ, who
hath thus mercifully taught
you to pray, and giue God
thanks, who hath brought
you into the world in such
a time, when as you may be
taught to pray according to
his Word; and, I beseech
him,

him, that you may pray according to his counsell.

CHAP. 33.

No certaine rule for private prayer.

NOW I would haue you know, that private praier is for enery mans private vse; & therefore there is no certaine rule, neither can words be set downe what yee should say: for though we be all sinners, yet some are more troubled with one sinne, some with another, and some are troubled, because they cannot be troubled so much with their sinnes as they desire, which fort Christ calleth vnto him saying, *Come vnto mee, all ye that labour and are laden, and*

Math. 11.
28.

I will ease you. But although all sins dwell in vs, and we are subiect to them (wherefore Christ saith, *Ye had need watch & pray*) yet there is in euery one of vs, some one sinne that will draw to a head, and beare some rule in vs, and will not be subiect nor subdued to the Spirit, as the childe of God would haue it: but then hee goeth to Christ, & craueth his assistance, and yet sometimes the sin will overcome him, and then he goeth and confesseth his sinne againe, and craueth pardon, confessing withall his own weaknesse, that he should be overcome of so vile & base an affection. And thus euery one ought to seeke by prayer to God,

Math. 26.
41.

God, to get victory of that sin, which otherwise would ouercome and destroy him body and soule for euer and euer.

CHAP. 34.

Diuers men troubled with diuers sinnes.

Some are troubled most with enuy, some with pride, some with anger, some with Couetousnesse, and some with sloth, &c. All these, with a company that attend on them, set vpon euery man, but one must be Captaine; then ouercome the Captaine, and all the Armie will be discomfited. In warres, if the Captaine preuaile, the Souldiers will
 ruinate

ruinate euen the Citie ; so it
is with sinne , if the chiefe
sinne getteth the victory, it
will let in a great number
of enemies , that will neuer
leauē, vntill they haue vt-
terly ruinated and brought
to confusion the whole bo-
dy and soule of man ; and
therefore euery one ought
to pray to God , for helpe
and assistance against his
greatest temptation ; for if
wee ouercome that, the rest
will flie : as *S. Iames* saith,
Resist the Diuell , and he will
flye from thee. And this will
bee a great comfort to any
man, when he seeth his ene-
mie cannot triumph ouer
him : then the Diuell shall
haue no cause to laugh in
his face , nor the World to
H iest

Iam. 4.
7.

iest behind his backe, neither can his owne affections braue or vpbraid him: but he shall haue a greater comfort then this; for by obtaining this victory, hee shall be sure to bee Seruant and Souldier to the most worthy Captain that euer was. Yet hee must acknowledge that hee got the victory by the helpe of his Captaine; and so long as hee is a Souldier vnder him, he shall alwaies haue the victorie; for the Diuell himselfe is afraid of this Captaine, the World will flie at his presence, and thine owne affections will fall down before thee, if hee come.

CHAP. 35.

Bee not hurt by a little temptation.

THere is another thing, which I must admonish you of, that ye be not overcome of a little temptation; for that is the basest thing in the World: euen as if a great Captaine should be overcome of a meane Souldier, that had neither might nor policie, which must needs returne with shame to the Captaine. But it is much more shame for a Christian, that hath vowed to forsake the Diuell, the world, and his own affections, to be overcome by the weakest of them all. There be many that thinke, if the

Diuell ouercome them not in a great sinne, all is well, though that indeede hee set them on worke continually on trifles; & by this meanes keep men in some deuice or other. Hee cares not what they doe, so they serue not God, & so he may blindfold them, that they cannot see their owne finnes. And thus they are in a very dangerous and euil case, and know not what they doe; yet they shadow their folly, that the world may not perceiue it, and then they thinke it is well enough. Thus the diuell leades them quietly to Hell, and they neuer know whether they are going, till they come there: euen as a wind carrieth a Ship, & they thinke

are in it, know not where they shall bee set on shore. For the Diuell is a cunning Fowler, he will neuer lay a great bait, where he knowes a little one will serue the turne; and he is so full of policy, that hee seeth, a great bait would make the partie afraid to come neere it: but thus doth the Diuell, first he giueth a little bait, & saith to him whom hee meaneth to catch, I warrant thee, thou mayest take this, goe neere it, taste of it, it will not hurt thee: many swallow a greater bait then this, and thou seest no hurt come of it: as he said to *Ene*, It is but an Apple, it may doe thee much good, to bring thee to knowledge, & make

H 3 thee

thee like a God. And therefore now wee see, wee had need set a speciall watch ouer our selues, that we may spy the Diuell, when he goeth about thus to entrap vs in his Engines, with his alluring baits, and returne his baits againe, and when hee offereth vs any of them, may say, I defie thee, Satan, and by Gods grace haue knowledge that thou art a wicked Serpent, and didst deceiue our first Parents with an Apple. I will not play with thy baits, be they neuer so sweet, pleasant, or beautifull I know thy subtiltie, and I know that I serue a Captaine, Christ, that thou art afraid of, and hee will bring vs to a happy

pier Paradise, then thou
didst put vs out of, and hee
will make mee like a God,
and renew the Image that
thou diddest decay in vs.
Thou diddest scoffe at mee,
and saidst, I should haue
knowledge, when thou
wouldest haue vtterly o-
uerthrowne mee; yet I
haue this knowledge (I
thanke the Almighty God
for it) that now I can see
thy policie, and how thou
camest to our Parents, when
they were alone; thou
thoughtest they could not
stand by themselves: but
thou shalt neuer finde mee
alone; I know I cannot
stand by my selfe, and there-
fore I draw neere vnto my
Lord and Sauour Iesus

H 4 Christ

Christ by faith, and will attend vpon him, and will not leaue his Commandement vndone, for all thy baites & allurements thou canst shew me in the world, where thou callest thy selfe Prince: but thou gettest it by wicked policy, and thou rulest it by a wicked tyranny, destroying the good, and maintaining the wicked, & bestowest thy trash on them, not for any love that thou bearest to them: but to make them thy wicked instruments, that thou mayest doe the more hurt by them.

And as soone as they haue serued thy turne a while, thou wilt bring them to shame in this World,
and

and euerlasting destruction in Hell-fire. And therefore now I would haue thee know, that I haue knowledge, and perceiue that all these vsurping Tyrants haue learned all their mischieuous policies of thee, vsing all meanes they can possibly, to destroy the good, and with their paltrie trash, which they cal their wealth, they winne the wicked to their wils: and when they haue their purpose a while, they will picke some quarrell against them, although they haue no reason for it, and although they follow their wicked wils neuer so much, yet in the end they will ouercome them.

And so, Satan, dost thou

H 5 deale

deale with all that serue thee: and therefore thou art an vsurping Tyrant: for the earth is my Lords who hath made it, and all that is therein, and that which belongeth vnto thee, is nothing but that trash, that he careth not for: it is like Tares, and the worser sort of graine, more fit to feede swine, then for the children of so mighty a King as my Lord is, who hath such treasure for those that doe belong vnto him, as thou shalt never come neere. Yet this is thy despight and enuy, because thou canst get none of it, thy selfe, thou wouldest haue mee haue none of it neither. But thou shalt not deceiue mee with these earthly

earthly baites ; which one day my Almighty God shall set on fire about their eares that loue them so well , when themselves shall be suddenly strangled with the smoake thereof : and it makes mee maruell how thou shouldest deceiue so many as thou doest with them ; for once my gracious Lord drowned them , and all that loued them , and many times he sinketh very much trash in the Sea , that Pyrats might see they shall sinke one day , and all those that sell their soules for such trash , except they turne speedily vnto my Lord and Saviour Iesus Christ , who is a Saviour , and will saue all sinners that turne vnto him.

him. But thou art a Destroyer, and wilt destroy all those that follow thee: thou knowest, my LORD burnt *Sodom* and *Gomorrah*, with other Cities, which were full of the glistering drosse; to shew that hee cared no more for it, then Kings doe for Countries: for if he had respected it, he would neuer haue burnt it, and consumed it with fire: Yet thou, Satan, doest deceiue worldly wise men, giuing them drosse for gold, which is no better then Copper Counters: and in the meane time thou makest them deceiue themselves of an euermlasting treasure. Earthlie treasure may bee compared to glasse, which is so brittle

a metall, it can neuer continue long: for as it might be, now a man hath it to doe him good, and in the turning of a hand it is broken, and worth nothing: euen so it is with the trash and pelfe of this World, and the life of man which is but a breath; and what can bee of lesse power then a breath?

The Scripture saith, *It is like a vapour which appeareth suddenly, and is as suddenly gone againe.* Christ saith, *Thou foole, this night shall they take away thy soule from thee: then whose things shall these bee that thou hast gathered together?* If our Sauiour Christ calleth him a foole, that careth for earthly things, I know hee

Iam. 4.

14.

Luk. 12.

20.

is a foole; and therefore thou shalt not make mee so simple, but thou shalt make me wise; for I will euer be watchfull, and wary in all my wayes, continually attending vpon the Sonne of God, Christ Iesus, my Lord and Satiour, that thou mayst not finde mee alone. I will also keepe company with the godly, by which meanes the way of my Satiour will bee made more easie for mee; for when many godly men are together, they encourage one another to that which is good.

CHAP. 36.

*Idlenesse and couetousnesse to be
auoyded.*

NOW though euery sin
be a great hinderance
to prayer, yet Idlenesse and
Couetousnes are two of the
greatest: and therefore we
ought most earnestly to
pray against these sins, and
to take heed of such sports
& recreations, which haue
no warrant in the Word of
God: for many are so carri-
ed away with idlenesse and
pastimes, that they can find
no time to pray; and there-
fore we had need to be very
circumspect, and watchfull
ouer our selues lest we be
snared with this part of the
Diuels policy; for if a man
take

Exod. 20.
9.

Rom. 14.
23.

Eph. 5.
16.

take not heed, Satan will fill his heart so full of these vain and idle pastimes, that he shall neuer haue any regard of preparing himselfe to pray. God saith, *Six dayes thou shalt labour, and doe all that thou hast to doe; and therefore be sure there is no time appointed in these six daies to follow your idle pleasures and sports; and the seventh Day we must keepe holy.* The Holy Ghost saith, *Whatsoeuer is not of faith, is sinne; and thou canst doe nothing of faith, except thou hast good warrant of it in the Word of God: and the Word of God saith, Redeeme the time, for the dayes are euill. And thou canst not redeeme the time with* vaine

vaine recreations. I speake
not to barre any from law-
full recreation, but to warne
you to take heed, that for a
little foolish and idle plea-
sure, which presently com-
meth to an end, you lose not
a glorious Kingdom which
endureth for euer. And this
Kingdome can neuer bee
gotten without priuate, true
and faithfull prayer; for al-
though Christ hath already
obtained it for vs, yet wee
haue no promise of it, except
we lay hold on him by faith;
which faith wee can neuer
haue, except we pray for the
holy Ghost to enligh:en vs,
and teach vs to lay hold on
Christ. You must continual-
ly call for mercy and grace;
mercy for thy sin, and grace
to

1. Cor.
3.6.

to serue God. And this I am well assured of, that hearing of the Word preached, is the very meanes that God hath appointed for obtaining of faith, & by no means may you neglect that, except you will contemne the counsell of the Holy Ghost, which I pray God for Christs sake you neuer may do. The holy Ghost telleth you, that Paul *planteth*, & Apollo *watereth*, but God *giueth the increase*. You must alwaies haue your prayers ascending to the Almighty God, to desire him to send the showres of his grace into your hearts, that the seed of his Word may grow and bring forth fruit to euerlasting life.

CHAP.

CHAP. 37.

A dangerous let of prayer.

I Will let you vnderstand,
In my iudgement; what
is one of the greatest hinde-
rances vnto prayer that can
be, but it is so close and sub-
til an enemy vnto mankind,
that I can by no means dis-
cover it so well as I would,
for it is so cunning, and so
forcible an allurence of the
Diuell, that it draweth ma-
ny more from true & faith-
full prayer, thē any net that
euer hee laid: but I cannot
well tell: which way to de-
scribe it vnto you. I cannot
say, that it is altogether Co-
uetousnesse: for as *David*
saith, *If it had bin an open e-*
nemy, that hath done me this
dishonor,

Psal. 56.
12.

dishonor, I could haue borne it;
So I may say, If it were an
open sin, which would de-
priue you of this benefit of
prayer, peraduenture I
should finde some way to
disgrace it vnto you; but it
is a thing that carrieth some
colour of goodnesse, euen
amongst them that thinke
themselues good, and yet
indeed it is starke naught,
and deceiueth a multitude,
and it frequenteth every
place, Citie, and Towne, and
amongst all sorts of people,
Husbandmen, Tradesmen,
and all kinds of Arts and
professions in the world: so
that I cannot as I would, tell
you which way to shun it: I
would to God it were not
among Preachers.

Now,

Now, as well as I can, I will explaine it vnto you: It is an ouermuch care of those things which a man may lawfully vse. For man being earth, those earthly things beare much sway in his mind, & especially because they carry the name of lawfull: and so they make a man forget the Law of God, and neglect the duty of Prayer; the which two things being ouer-slipped, hee loseth the promise of the Gospel, which is an euerlasting Kingdome. And that it is thus, I will make it more plaine vnto you, because I hope, GOD will giue you grace to shun it, which I desire you may, for Christs sake. Man being earth, and
Satan

Satan being the Prince of this earth, hee labours to set mens earthen minds altogether on this earthen world, which he may easily do: for man being earth by nature, and generally inclined to loue earthly things, he is the more easily drawne vnto this earthly affection. It is euen as if a man should run downe a steepe hill, he can more easily run down, than goe vp softly: euen so, man can easier runne after these earthly things, thē stay himselfe in a meane. Hee hath nothing to helpe his earthly nature, but grace: which he must needs pray for, or else hee can neuer haue it: yet doth hee follow the things of the earth so much, that he hath

hath no leifure to pray for it.
In the night, whē he should
meditate on the Law of
God by the appointment of
the Holy Ghost, he is think-
ing of some earthly thing or
other, either of this bar-
gaining, or that purchase, or
such like; when often-
times hee might be much
more happy to bee without
it. And me thinkes, he that
can thinke of heaven & haue
it, is well enough: but these
kind of people would haue
heauē & earth too. It is said;
It is as hard a thing for a rich
man to bee saved, as for a Ca-
mel to creepe thorow the eye of
a Needle. And this is the
cause of it, his head is so
busied about earthly things
that be lawfull, that he for-
gets

Math. 19.
24.

gets to meditate of the Law of God in the night: And in the morning whē he should pray, before he can settle himselfe to it, his earthly businesse is so much, and requires so great haste, that then he cannot stay to pray, but if he doe, they are such prayers as some offer to their Saints: they speake of God, but their hearts are on the world: some are troubled with their Merchandize, some with buying and selling, some coueting to grow rich, some casting to maintaine their families, but their riches are so vnlawfully vsed, & so hard a matter is for them to vse them lawfully, that it cannot by any meanes be expressed.

the most mercifull & mightie God hath taught man what to doe in such a case, which is, to meditate in his lawes day and night, and then he shall bring forth his fruit in due season, and shall know when to serue God, and when to deale in the world. Take heede therefore: you see what danger you are in, whilest you are heere on earth; for this is a dangerous disease, and many die of it; and therefore cleave to the mercies of God in Iesus Christ, which hath giuen you such warning of this desperate disease, saying, *Labour not for the meat that perisheth, but for the food of euerlasting life.* Thus you see what Christ
I saith,

saith, he bids you not *labour for earthly things*, he tels you *they perish*; he bids you labour for the food of the soule, which shal neuer haue end. The holy Ghost saith, *Bodily labour profiteth little: but godlinesse is profitable to all things, which hath the promise of this life present, and of that which is to come.* Heere you see, godlinesse hath the promise of the life present, and therefore I maruell, men should refuse to bee godly: it hath the promise of the life present, and of the life to come; whereas worldlinesse hath not so much promise, as of the life present. *Godlinesse is great gaine.* Would you haue gaine? then embrace godlinesse;

nesse; so shall you haue your desire, for that purchaseth a Kingdome, and it is profitable for all things. *Seek first the Kingdome of God, and all things else shall bee ministred unto you.*

Matth. 6.
13.

Heere Christ promised, that if you will serue God, all worldly things shall bee giuen you, saith Christ, *Care not for to morrow; let to morrow care for it selfe, the day hath enough with his owne griefe.* Here you see, Christ would not haue you care so much for these earthly things, as you doe. *Cast all your care vpon God; for he careth for you.* Heere you see that God dischargeth you of all your earthly cares, & telleth you that he taketh care

Matth. 6.
34.

psal. 37.
5.

for you; as if he should say,
Your care can doe you no
good, and therefore take
none, serue mee, and I will
take care for you: as if a Fa-
ther should say to his sonne,
Go to the Schoole of lear-
ning, studie to serue God,
your King and Countrey,
and I will prouide you all
things necessary, and you
shall want nothing.

Labour for learning, or
else you can neuer get it:
that is a thing which I can-
not buy for you, you must
get it by your owne in-
dustry and diligent study, if
you will haue it: but when
you haue it, it is more
worth then all I can leane
you besides. It will bee a
wise master to teach you, a
dili-

diligent seruant to attend you, a disceet Counsellour to admonish you, a witnesse of the wel-spending of your time, a faithfull friend, and of great account, able to credit thee euen with Princes: and these things cannot by any meanes bee gotten without thine owne diligent study. Euen so our louing Father in Christ tels vs, by the mouth of his Son, our Sauour, that we should not care for these earthly things, for they shall be giuen vnto vs: but we must care for the Kingdome of Heauen; for that cannot be gotten without care and labouring for: and this is a thing worth our labour; this is a Kingdome, and

lasteth for euer; it wil bring comfort to your hearts, euen in this life, and bring you in fauour with God and all good men, and euerlasting happines, without woe, want, or end. Furthermore, I will tell you, what cause you haue to take care for this Kingdome; if you lose it; you fall into a pit of euerlasting destruction, where you shal be tormented with fire and brimstone for euer and euer, where no man shall euer come out againe; for there is no redemption: and therefore by all meanes possible I aduise you to take heed. Christ endured the paines of hell for you, because he pitied you, & knew you were not able to ouercome

come them. Therefore you may belecue mee, if you could beare all the paines of hell one houre, and then could bee deliuered, you would neuer come there again for all the world; nay, you would neuer loue the world, nor any thing that is in it, because they are nothing but baites to draw men to destruction. But if the Diuell get you once there, you can neuer come backe againe, & Christ will neuer fetch you from him; for the Diuell and he are enemies, & he is able to liue without any of his seruants: for those that will serue Him, shall haue an euerlasting Kingdome, and liue in ioy & happinesse, and those

that will serue the diuell, he will torment them in fire and brimstone for euer.

Now if Satan can get any to serue him, he is worthy to haue them; for Christ will none of them; and therefore I tell them now, If they come once in hell with the diuell, they shall neuer come in Heauen with Christ; for he is iust, and will not meddle with the seruants of another. But if any see his filthy and base wayes, & consider the miserable & wretched estate it wil bring him vnto, and then turne to me (saith Christ) and desie the Diuell and all his workes, and serue mee, I will saue him; for I am a Sauour, and that is my name, and my glory:

glory : for there is no Saviour but my selfe: *I came into the world to saue sinners*, but not such finners as wil serue the Diuell: for though there bee none in the world but sinners, yet those that loue me, and keep my commandements, them will I saue; but they that serue the Diuell, I will destroy and torment them. Although al are sinners, yet those sinners that plucke vp their finnes, as a Gardner pulleth vp his weeds, and cast them behinde them, and follow me, although they bee weake, and feare that they cannot ouertake me, yet I will put forth my hand, & take hold of them; they shall not need to feare. *The bruised Reede*

I 5

will

will I not breake, and smoking
flax will I not quench: I came
to binde up the broken hearted,
to preach libertie to the
Captiues, & to comfort them
that mourne: let all that labour
& are heavy laden, come
to mee, and I will ease them:
but those that follow their
sinnes, and are merry and
ioyfull, and carry them
lightly, and neuer feele any
weight in them, they neuer
call for help to beare them,
they carry them well enough,
they dance after the
diuels pipe, they follow the
diuell more swiftly, then
my seruants follow me: for
they follow Nature, and the
Diuell helpeth them forward,
and the world is a
friend to them both, and
they

they like laden Asses follow
the diuel with his treasure,
and make him their lord
and master; and yet some of
them will not sticke to say,
they hope I will saue them,
although I haue often told
them, I will saue none but
my seruants, and I will not
meddle with them; for if
they wil serue me, they must
cleane forsake mine enemy,
the Diuell: for he is an ene-
my to me and all mine, and
doth al the despight against
vs, that he can: and I will
not saue him that will serue
mine enemy: and therefore
let them neuer presume vp-
on my mercy, for I haue
told them, that *The hope of
the vngodly shall perish.* Hee
that is an vngodly person, a
swea-

Math. 16.
24.

swearer, a drunkard, a prophaner of the Sabbath, false in religion, carelesse in life, and yet hopes to bee saued by me, his hope is in vaine, & grounded vpon no foundation; for I neuer made promise to saue any such: and therefore they haue no reason to say, they hope I will saue them, except they speedily returne from the Diuell and his wayes, and follow me and my wayes; for I haue plainly told them, *He that will be my disciple, must forsake himselfe, take up his crosse & follow me, and assuredly I will saue him.*

Now tell mee then, how would a man like one that should serue his vtter enemy, and do what his enemy could

could deuise to hurt and grieue him, and then when hee had done all the hurt that he could against him, when he could do no more, then hee would come to him, and thinke to haue a great blessing, and a great benefit of him? hee should surely be deceiued. Then with what face can a sinner goe to Christ to saue him when he dyeth, who would neuer serue Christ while he liued? Though God had commanded him to cast all his care vpon him, for hee would care for him, yet hee hath spent almost all his time in seruing the World, the Flesh, and the Diuell.

CHAP. 38.

*Reasons of casting our care
vpon God.*

I.

I Will tell you great reason, why you ought to cast al your care vpon God, and none vpon the world; for Ged is our Father, our Maker and Gouvernour, and our feeder. Christ is our Sauiour. Now the Father and Gouvernour knoweth what is fit for the childe, better then the child: for the child would surfet, if hee might haue his owne will: therefore let him bee content with that which his gouernour will giue him. Another great reason why we should cast all our care vpon God is, because when the Diuine maketh

maketh all his poysonous
baits, where with he draw-
eth an innumerable compa-
ny of soules to hell, he co-
uereth them all with some
worldly thing or other, that
they may not see the hooke:
some hee couereth with
gold, some with silver, some
with earth, some with clay,
some with honour, some
with beauty, some with one
thing, and some with ano-
ther. Hee will not lay his
baites alike; for hee is cun-
ninge then a Fisher, hee
knoweth, a little bait will
serue for a little Fish, and a
great bait for a great Fish;
for a great bait will not
serue to catch a little Fish,
nor a little bait will not
serue to catch a great Fish.
And

And besides this, he must haue the alteration of baits, as the cunning Fisher well knoweth: but with these baits he must haue a sharpe hooke to take them, and a longline to draw them to himselfe. So soone as hee seeth they haue swallowed the sweet bait, he lets them play a while with it, but before it be long, he draweth the out of the sweet stream, the water of Life, & throweth them into a pan of boyling liquor: and as sometime the Fisher is faine to entangle the fishes with his Nets, and so take them: euen so Satan findeth the humour of euery man, & then hee searcheth in the World to finde a baite fit for him,

and

and hauing found the baite,
he presently poysoneth it :
then he puts in a hooke and
line to draw him from the
pure sweet streame, the wa-
ter of Life, the Word of
God: and then he lets them
play a while with the poy-
soned baites of the World,
and euen so drawes them
to him, and throwes them
into a furnace of boyling
brimstone, whose boyling
shall neuer end. Now, there
is none that can keepe vs
from the baites of the Di-
uell, but onely God our Fa-
ther, our Gouvernor, our Sa-
iour and Sanctifier; & had
we not need then to cast all
our care vpon God, sith we
are in so great a danger, and
none can keepe vs from the
Diuell

Diuell but he? We cannot
 keepe our selues from the
 baits of the Diuell, no more
 then childrē can guide the
 selues in all their wayes, to
 feede, learne, gouerne and
 cloath themselves, without
 the help of their father and
 gouernour. Shall the childrē
 depend only vpon the
 Father and Gouernour, and
 shall not wee depend on
 vpon our God, that is our
 Maker, our Father, and our
 Gouernour? and who, when
 we fell from him & followe
 ed the counsell of the diuell,
 sent his only Son to dye for
 vs, and to endure the paines
 of hell for vs? The Holy
 Ghost saith: *If he hath giuen
 his Son for vs, will he not
 him giue vs all things also.*

Rom. 4.
 32.

and yet shal we not dare to
pend vpon him? Is he not
eto dry vp the waters of
e red-sea, that thou migh-
t goe on foot dry-shodde
row? Cannot hee raine
ee Manna, that thou nee-
st not starue? Cannot our
od giue thee water out of
e rocke? Hee giueth thee
ater out of the Rocke
hrift euery day: Oh that
ou wouldest receiue it!
t I know what thou
ouldst haue; thou wouldest
ue Quailes to fulfill thy
ts: for *lust*, when it concei-
th, bringeth forth sinne, and
when it is finished, bring-
forth death. Then maiest
ou cry; O wretched man
at I am, who shall deliuer me
m the body of this death?

I

Iam. i.

15.

Rom. 7.

24.

I thanke God through Ies
Christ our Lord, it is hee that
must deliuer mee from this bo
dy of death. And yet thou
wilt not follow him, nor
depend vpon him. Another
reason why thou shouldst
follow Christ and depend
vpon him, is, because if the
diuell finde thee at any time
alone, thou canst not escape
his hands: and therefore my
greatest desire is, that
I might perswade you to cast
all your care vpon God, and
none vpon the world: nay
I pray God that Christ may
preuaile with you, for he
hath gone about to per
swade you already, and told
you a reason: For he careth
for you: and if he careth for
you, you neede no more
care

are, for you shall be well
rouided for:therfore obey
im, cast all your care vpon
im, and care not for this
world; liue as hee hath ap-
ointed you, labour in your
ocation six daies, & keepe
e seuēth holy to the Lord
ed in all your labour, vse
okind of deceit, nor desire
be rich. Doe you labour
your vocation; & be sure
ou pray morning and e-
ning, & at noone, and at
l times, and heare & read
e Word of God, and me-
tate on that day & night,
d follow Christ, and take
old on him by faith: let
at be al your care; and for
our bodily goods, take no
re. If you dare not trust
od with your bodies, who
feedeth

feedeth them as you see
every day, how dare you
trust him with your soules
which you cannot well dis-
cerne, by reason of your
earthly nature? You have
promise for your bodies,
you will serue God & keep
his Commandements; and
yet many dare not trust
him: they would serue him
with all their hearts, if they
durst trust his Word. If
they should lose their mortal
bodies, it were but a
small matter, for they must
haue an end. And for your
soules, you haue but his
Word and promise, vpon
condition that you follow
Christ, & take hold of him
by faith: now if you neglect
the condition, the promise

void : and yet you say you
 must trust God with your
 souls, when you neuer goe
 about to keepe his Com-
 mandements : you neuer
 follow Christ, nor take hold
 of him by faith , nor haue
 any experience by your
 senses, for you neuer trust
 Christ. *David saith, I haue*
kill'd a Lyon & a Beare, and
therefore I dare venture on
this uncircumcised Philistin.
 If he had suffered the Lyon
 and the Beare to haue ouer-
 come him, he had neuer o-
 vercome the Gyant, & then
 had hee neuer beene made
 the Kings sonne. So, if thou
 wilt overcome that great
 Goliath, thou must first kill
 the Lyon and the Beare:
 thou must first overcome
 the

1. Sam.
 17. 34, 35.

the temptations of the World, if thou meanest to overcome the Diuell, and so be made the Kings sonne of Heauen.

CHAP. 39.

Against immoderate care.

O V r Sauour saith, *Care not for to morrow, let to morrow care for it selfe, the day hath enough with his owne grieffe.* Heere you see, that our Sauour pities you, that you will take such care, and willeth you, that you should not care for the next morrow, because you doe not know, whether you shall liue till then or no; for Christ saith; *Thou fool, this night will they take away*

thy soule from thee. As if
Christ should say, If thou
dyeſt with taking care for
this world, thou loſeſt the
Kingdome of Heaven, and
thou ſhalt lie burning in
hell-fire. Then, doeſt thou
not ſhew thy ſelfe a foole,
to take ſo much care for
this World, ſince thou
knoweſt that hell-fire is be-
fore thee, thy goods are be-
hinde thee, and thou know-
eſt not who ſhall enioy
them? If thou thinkeſt thy
Children ſhall, thou know-
eſt not whether they ſhall
live or no, or ſpend & waſte
them wickedly, as thou per-
haps haſt gotten them, or
whether they ſhall bee o-
therwiſe deprived of them
or no.

Pſal. 39. 6

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A

A thousand waies may separate thy Sonnes and their goods farre asunder: thou knowest not but that the world may end: thou knowest not what shal become of thy goods, or whether any body shall enioy them or not: and to say the truth, some of you make sure worke that none shall inioy them; for whosoever getteth them, were better bee without them, if they bee not gotten in the feare of God, and then they cannot be enioyned in the faith of Christ; for it is not lawfull to haue stolne goods in thy house: and thy goods may bring a punishment vpon thy children; and therefore thou art a foole to take any
care

care at all, either for or about these things, and thou art a foole because thou dost care, yea, and spend all thy care about these things. Thou knowest, if thou dost not spend thy time in the feare of God, which is but *the beginning of Wisedome*, and in the faith of Christ, which is the end and finishing of Wisedome; thou thy selfe, thy body and thy soule shall lye burning in hell fire for euer and euer, and there is no meanes for thee to be deliuered. Thou maist turne thee and tumble thee in the fire of hell, and canst neuer get out, and wonder at thy selfe, that thou wert such a foole to take care for those things which thou shouldst

neuer know what became of them, and take little or no care for thy selfe, when thou knowest thou shouldst come to this wretched and miserable end, that should neuer end.

Here, in the World, none dare call a Rich man foole; but CHRIST saith, he is a foole that serueth his heart on these worldly things. But, if by taking care for worldly things, hee misse heauen, and fall into hell; he will call himselfe a thousand millions of fooles, that omitting better things, hee would take care for this world, which is worth nothing: nay, it is worse then nothing: for his owne conscience will tell him; if he had

had had nothing, he should haue cared for nothing, and so hee might haue serued God, and gone to Heauen: and hauing something, his care was so much to compass more, that indeed hee had gotten nothing, but euerlasting torment.

And now hee knoweth not what to doe: sometimes hee thinkes, I would I might creepe thorow ten thousand hels, and bee ten thousand millions of yeeres in crawling thorow them, to goe to Christ, and then get faith, and take hold on Christ: for hee knoweth now, that none can come to God, but by faith in his Sonne, for the which hee would now take all the
K 3 paines

paines that could euer bee
aduised, to obtaine that
faith in the end, and yet hee
thought whilst hee was in
this world, that one Ser-
mon in a moneth would
hane serued him to haue
gotten that faith; but hee
seeth he would not beleue
the word of God: for Gods
owne Word willed him,
that hee should not labour
for the meat that perisheth,
but for the food of everlasting
Life: And lest hee should
doubt of these things which
God saith: Christ saith, Con-
sider the Lillies of the field,
they labour not, neither spinne
they: I say vnto you, that
Salomon in all his glory, was
not cloathed like one of these.
If God so cloath the grasse,
which

which is here to day, and to morrow is cast into the furnace, will be do not much more for you, O ye of little faith! Heere Christ tels them that will not beleue his promise, and follow his counsell, they are of little faith. And the holy Ghost telleth vs, that faith cometh by hearing of the Word preached: and, Without faith, it is impossible to please God: and there were neuer any saued but by faith, nor there were neuer any damned, but for want of faith. For the Holy Ghost saith, Hee that cometh to God, must beleue that God is, & that he is a rewarder of them that seek him. He did not beleue that God would prouide for him in

this world, and saue him in the next, because he wanted faith. And he wanted faith, because his delight was not as *Maries* was, to leaue his worldly affaires, and to heare the Word preached. He could not pray that hee might profit by the Word preached, because he had no knowledge by the Word to see his wants.

Hee had no knowledge, because he did not continually heare and reade the Word, which would haue taught him to haue knowne God and himselfe. If hee prayed sometimes without knowledge and faith; his prayers were vaine and fruitolous.

And thus he seeth it was his

his owne negligence that brought him to hell, because hee would not labour for the Meat that perished not: and now he is so vexed at himselfe, because he did not follow the counsell of our blessed Sauour Christ, that tooke such paines for him, and gaue him so many warnings, & told him how hee should finde it, if hee would follow his counsell; that hee would now, if it were possible, be reuenged on himselfe; as *Iudas*, when hee had done that which Christ had warned him of, and saw that now it could not be vndone, he laid violent hands on himselfe to be reuenged vpon himselfe. But when they see they

Math. 27.

4.

K 5 can-

cannot bee reuenged on themselves, nor no way can mitigate their torment; then they are ten thousand times more tormented with torments, which cannot be expressed; then they wil defie Satan, and cry out against the world they loved so well, and say, Satan laid all his baits by the things which are in the world, yea many baits hee laid, and tooke many euen with things that were lawfull to be vsed in the world, by the appointment of God, as you shall see. Meat is ordained of God for the nourishment of man, and yet how many doth Satan take with the sinne of gluttony? and therefore take heed

heed that thou eatest temperately. *Meate is ordained for the belly, and the belly for meat, but God will destroy both them and it.* Drinke is very lawfull; yet how many doth Satan take with the sinne of drunkennesse? and therefore Christ saith, *Take heede, lest at any time your hearts be overcome with drunkennesse, and surfetting, and cares of this world.* Marke this counsell of Christ, *Lest at any time.* As if he should say, Be continually carefull lest thou art overcome with surfetting and drunkennes, and cares of this world; for thou mayst surfet and bee drunken with any thing thou takest care for in this world.

And

1. Cor. 6.
13.

Luke 21.
34.

Matth. 6.
31, 32.

And therefore Christ
saith, *Take no care, and doe
not say, What shall we eat,
and what shall we drinke? and
wherewith shall wee be cloa-
thed? for after these things
seeke the Gentiles. And your
heauenly Father knoweth, you
haue neede of these things: but
first seeke the Kingdome of
God & his righteousnesse, and
all these things shall be mini-
stred vnto you. Oh the mercy
of God, which would tell
you, that your heauenly Fa-
ther knew, that you had
neede of these things, and
he would giue you that hee
knew sufficient! Seeke ye the
Kingdome of Heauen, and
these things shall be ministred
vnto you. Seeke yee the hea-
uenly treasure, and a little*
of

of this earthly trash will
serue the turne. And if you
knew all, and how Satan
hath poysoned most of it,
you would be afraid to take
any of it. But if you take no-
thing but at my hands (saith
Christ) Satans poyson shall
neuer hurt you: but if you
begin to be your owne car-
uers; Satan will so sawce it
with sweet poyson, that he
will deceiue the wisest
worldlings in the world.
And therefore see you take
nothing, but at the hands
of the Lord; for Satan hath
spred his Net, as the Spider
doth her web. Now the Spi-
der lyeth close hidden in a
darke hole, vntill the silly
flye be intangled, & then he
comes and taketh her as his
owne:

owne: and euen so Satan lyeth close, vntill hee see you entangled within the things of this world, and then hee claimeth the world, and you and all for his owne.

CHAP. 40.

The poyson of outward things.

SEE how Satan hath poysoned all things in this World, as apparell, with pride; honour, with haughtines; beauty, with vanitie; recreations, with swearing; riches, with couetousnesse: a thing cleane against reason: for the naturall man would think, that he which is rich, neede not be couetous; and yet it is commonly seene, the more rich, the more

more couetous. Yea, and
euen our vertues, how doth
Satan seek to poyson them?
as for liberalitie, how doth
hee seeke to poyson it with
prodigalitie, and honest la-
bour with carefulnesse? And
therefore S. Iohn saith, *Loue*
not the World, nor the things
that are in the World, for the
loue of the World is enmity to
God. Then some worldly
man will say, What? shall
we do nothing? Yes, but see
how soone the Diuell will
lay a snare to entangle thee
withall, that thou maist be
idle; the very bait with the
which he catcheth all: for
many desire goods that
they may be idle, and the
Diuell hath some leisure to
talke with a man when hee
is

1. Ioh. 2.
15.

Math. 23.
39.

is idle; and idleneſſe bringeth a man to many vaine recreations, and ſo to much eating and drinking, and to many wicked ſinnes. The Holy Ghoſt ſaith, that we ſhall give account for every idle word that we ſpeake: and therefore thou mayeſt not be idle by any meanes. Thou muſt labour ſixe dayes, for God hath commanded thee ſo to doe: and thou muſt doe it, not for any care thou haſt of the world, but becauſe God commanded thee: and thou muſt ſhew thy ſelfe obedient to him, and all thy care in thy labour muſt be how to pleaſe him, and leane the ſucceſſe of thy labour to him, and thou muſt bee carefull in thy labour,

bour, that thou takest no care for thine owne profit, nor thine own pleasure, but how to please God, & then let it please thee : but bee sure it please not thee and offend God. And thus thou must labour sixe dayes, and follow the commandement of God, & his example, after whose Image thou wert made, and whom thou art to imitate; he laboured and made in sixe dayes these things for thee, labour thou to obey him : hee laboured and looked ouer his work, and saw it was good. So thou must labour and looke ouer thy work; and see that it bee good before God. Though there are many imperfections in thee, yet because

cause thou art reconciled to God in Christ, and now shewest thy humble obedience to his cōmandement, that thou wilt neither bee idle, nor yet labour for thine owne profit or pleasure, nor doe thy owne wayes, but see that thou doest those things that hee hath appointed thee, taking hold of Christ by faith; he accepteth them for good, through Christ, who hath fulfilled all for thee; for, *Obedience is better then sacrifice.*

1. Sam.
15. 22.

Then also thou must rest the seventh day: for so for thy ensample he rested, and commanded thee to rest that day, and to keep it holy to the Lord. Now hee commandeth thee to leave all

all earthly businesse, and attend vpon him, and heate what further instructions hee hath for thee, how to strengthen thy faith, how to take hold on Christ, & how to come to his Kingdome.

Now thy care must bee, how to learne at his mouth, to keepe his Commandements. Now he will shew thee the figure of that everlasting rest, which hee will bring thee to, through Christ. Now, if thou beest not very ready and diligent to attend vpon him the seventh day, thou shewest, that all thy labour on the six dayes was for thine owne pleasure or profit, more then for thy obedience toward the Lord thy God: for
if

if thou wouldst haue obeyed him in thy labour in the sixe dayes, thou wouldest haue obeyed him in thy rest, the seventh day also: this shall bee a witnesse to thine owne conscience, lest that thou be deceiued, as many bee, who thinke that they labour all the weeke to please God, when indeede they labour to please themselves, because the cōmandement pleaseth their humour better, then to keepe holy the Sabbath: and they will be willing to take one houre from the Lord in the morning, and another in the after-noone, or two, it may bee: which sheweth that their minds and affections are more on the World, then

then on the true service and
obedience they owe to
God.

CHAP. 41.

Prodigallie set out.

SOME think that the pro-
digall man taketh no
little care for the world :
but I say, hee is a wicked
man, and taketh too much
care for the world, and too
little care to please God. He
is an idle man, and will not
labour sixe dayes. Hee is a
disobedient man, and will
not keepe holy the seventh
day. He is a wastfull man,
he will spend wastfully for
the vaine-glory of the
world, which some say they
care not for : hee leaueth
those

Rom. 13.
8.

Psal. 37.
21.

those things which God hath giuen him and his Family without care. Yea, he is a couetous man; for hee will borrow of others, and spend it wastefully, and neuer pay it againe. He breaketh the commandement, which saith, *Owe nothing to any man, but this, that you loue one another*: for the Holy Ghost saith, *The vngodly borroweth, and payeth not againe, but the mercifull man is liberall and lendeth.*

Some will say, they would pay if they had it: but indeed they will not haue it, because they will not obey God, and liue as he hath appointed them. They are proud, and will spend so far beyond their calling, that they

they haue nothing to lend
to the poore children of
God, because they spend ei-
ther vpon the wicked, or in
excesse when there is no
need, or vpon those that
haue as little, or lesse need
then themselves. *Such a per-
son is worse then an Infidell,*
because hee provideth not for
his house-hold. God doth not
say, Because he taketh not
care for his owne household;
for all his care should bee to
please God: but hee careth
not to please God; neither
doth he obey God, to labour
sixe dayes, and to see his
household labour; for whi-
lest he is idle, or vsing some
vaine pastime out of his
calling, his children and ser-
uants disobey God, & mis-
spend

1. Tim. 5.
8.

spend their time, and weaken his estate, & all through his owne carelesnesse to please God. Hee sheweth himself no good Christian: for a good Christian life, is a carefull life; not carefull of the world, but carefull lest the world should hinder him any way from serving of God, ei ther in being too negligent in his calling, and so provide not for his household, and become worse then an Infidell; or lest he should be couetous, and become the man whom God abhorreth. And yet there be some so ignorant, that they will say, The prodigall man beareth a noble minde. But he beares a wicked minde, and they know not what a noble

noble minde is, that say so.
Our Peeres and Princes are
called Noble-men, because
they beare noble minds,
that is, they are vertuous
and temperate & discreet,
gouerning the Common-
wealth, according to their
calling, regarding the ver-
tuous, and keeping vnder
the vicious, holding in the
Prodigal, who would runne
away with a whole King-
dome, if they might haue it:
nay, no Kingdome is able
to satisfie prodigal persons:
for their disobedient hu-
mour wil neuer be satisfied,
because they doe not labour
to keepe the Commande-
ment of God. Some are
more infected with this sin
then others, but all that are

L

not

not infected with prodigality, haue a disobedient humour, they are vndiscreet, because they cannot spend when they should, & spare with discretion when the time is. They are vnthankfull, because they doe not heartily thanke God for his blessings, but wish they were more. Neyther will they bee thankfull to the King, nor a worthy noble Prince or Peere; for if they spend a little prodigally in their seruice, they will think they are indebted to them, though all of it were by the Prince liberally bestowed on them: but indeede, such are not to be about Princes or Peeres no more then the couetous. Some wise and learned

learned men haue disputed,
whether the couetous or
the prodigall bee the worst
member in the Common-
wealth; But I pray God,
you nor yours, be none of
both: but heare what the
Holy Ghost saith; The Co-
uetous is the man whom
God abhorreth: The pro-
digall is worse than an In-
fidell. And thus I leaue
them, and pray to God for
Christs sake, they and wee
may leaue both those and
all other finnes, and take
hold of Christ by faith, and
liue through him, with God
for euer and euer.

CHAP. 42.

*Difference betweene an act,
and habit of sinning.*

NOW you must know this, that the deare Children of God, for want of discretion, do sometime an act, which may be called couetous, and yet not vpon a couetous humour; and an act that may be called prodigall, and yet not vpon a prodigall humour, but for want of discretion at that time: For there is none so discreet at all times, that is not somewhat infected with either of these sins: for we are infected with all sinnes, and therefore God, in great mercy to man, made the Sabbath, or Lords Day; so that

that if a man did in sixe dayes ouer-slip himselfe, as indeed we all doe, and did not reconcile himselfe to God euery night, as wee ought to do, yet on the Sabbath day, the Lord calleth him to him, and sheweth him his faults, and wilheth him to be reconciled vnto him through Christ, and breatheth into his face the breath of life again, and re-nueth in him the Image of God againe, that was decayed by his sinne, and so he goeth home a renewed man. And therfore, I say, and say truely, that all the Writers in the World cannot expresse, what hurt that man, woman, or child doth himselfe, that doth not attend

Iam. 4. 8.

on the Lord on the Sabbath Day : neither can any man or woman do their servants more hurt, then to keepe them from the Lords house that day. The Lord hath charged thee that thou (if thou hast any vnder thee) shalt see them come, and come thy selfe, as thou wilt answere it : for the Lord himselfe is now there prepared to teach thee & thine: and therefore goe to him, and goe prepared: *Cleanse thy heart of all earthly things;* and know that hee is there to see thine heart, and all thine affection and behaviour. Some will say, I would go to the Church, but there will be little. But I say vnto thee; I feare that thou wilt
not

not learn that little. If God
for thy disobedience, will
speake but a litle to thee
that day, yet thou hast a
great deale to say to him;
confesse thy sins shew thine
obedience, bee an example
to them, which would stay
from the presence of GOD;
pray for his grace vpon thee
and them, and the whole
Church, and appease to the
promise of God; *When two* Mat. 18.
or three be gathered together 20.
in his Name, hee will be with
them: Pray that God may
send his Word plentifully
for Christs sake, although
our sinnes deserue to haue
it taken away altogether;
seeke to doe some good to
the poore, although there
bee but a poore companie

of you gathered together. Mooue the people to provide themselves a Preacher, tell them of their wants, speake to the Magistrates; mourne to see the Ale-houses full, and the Church of God emptie.

CHAP. 43.

The seruice of the Sabbath ought to be publique.

SOME will goe to the Church of God in the forenoone, and in the afternoone they will serue God at home; but thou canst not doe God so great seruice at home: serue him six daies at home, and the seventh goe to the Church of the Lord, if God be truly worshipped there,

there, as I pray God he euer
may be in our Churches to
the Worlds end; and I pray
God you may be true wor-
shippers of God. And al-
waies in the Church of
God, both forenoone and
afternoone, let there be one
the more for thee. But of
this I warne you, for the
loue I beare to your soules
and bodies; if you cannot
get the people to prouide a
Preacher, which may dis-
pence the Word truly and
sincerely: remooue you,
where you may haue, and
heare the Word so preach-
ed: for, *Where the Word of*
the Lord is not truely prea-
ched, the people perish, for
want of knowledge. But if you
can get a Preacher where

Prou. 29.
10.

Math. 9.
37, 38.

Phil. 2.
21.

you dwell, and doe good both to your selfe & others, I think it better so: for, The *Harnest* is great, but the *Labourers* are few; therefore pray the Lord of the *Harnest* to send forth *Labourers* into his *Harnest*: For the true *Labourers* indeed are not few, but very few: for as the holy Ghost saith, *All* seeke their owne, and not that which is *Iesus Christs*. *All* is taken here, as it is in many other places, for the most part; for the most seeke their owne: nay, it would seeme well, if some would bee contented with their owne; but they seeke more then their own: if they examine themselves well, they shall finde it so; whereas the true Preachers
of

of Gods Word will be contented with lesse then their owne ; so they may winne soules vnto Christ, they care not. They count all the world dung, as indeed it is, so they may be Christs, and draw many to him. I hope in God, that through his grace some of you will bee Preachers. I pray God, for Christs sake to inlighten you with his Spirit, & giue you grace, that you may bee truely godly, and very zealous for the glory of God, labouring by all means possible to increase the glorious Kingdome of Christ. And of this bee sure, if you will lose nothing of your owne, you will neuer win many to Christ: and marke how the
Holy

Holy Ghost saith, *they seeke their owne*. He doth not say, They seeke more then their owne: but *They seeke their owne*. As if he should say, as indeede hee meaneth; They busie themselves about seeking their owne, but in the meane time they neglect the great worke and the great businesse that I had set them about, to gather together the foules that Iesus Christ the Sonne of God shed his heart-bloud for; and contrary to al reason, they look for their wages; before they haue done their work. Saint *Paul*, which was called to be a Preacher of the Word of God, saith, *Woe to me, if I preach not the Gospell*. But he doth not say, *Woe be to me* if

1 Cor. 16.
9.

if I seek not goods. He saith
Necessitie is laid vpon mee to
preach the Gaspel. But hee
doth not say, *Necessitie is*
laid vpon me to get goods.
Yet some of them will say,
they must not lose their
goods and right; rather they
must goe to Law for them:
but contrary to the Law of
God, they neglect their du-
tie in his Church, they doe
not study how to diuide the
Word of God aright, and
to giue to euery one that
which is fit for him. What
doth the Holy Ghost call
negligent Preachers, but
dumbe dogges that will not
barke? The dog will barke
and giue warning to the
whole house-hold within,
if any danger be neere: but
those

Esa. 56.
10, 11.

those that should deliver my message vnto the people, they busie themselves about their owne affaires, they slumber and delight in sleeping; they will not call out to the people, and giue them warning of the danger that is neere them: I pray tell me, or let any man tell me, if he be a good seruau, which will goe about his own businesse, and neglect his Masters, or no? No man will account of such a seruau, but will cast him off for naught: euen so God will cast the off for naught, that seeke their owne, and neglect the diligent seeking of that which is Iesus Christs.

CHAP.

CHAP. 44.

The honorable calling of Ministers, stained by worldlinessse.

I Must needs say, I haue
I beene very desirous, and
haue often begged of God,
that some of you might bee
Preachers; yea, and all of
you and yours, if it might
please his diuine Maicesty to
bestow such graces vpon
you, as were meet for so
high a Calling. But God
knowes, I neuer desired it,
because you should get any
thing in the World, but be-
cause you should get ser-
uants to God, and soules to
Christ, and because you
might bee so enlightened
with the Word, through
the

Ioh. 17. 9.

Col. 3. 1.

the Holy Ghost working within you, that you might make no account of the World, as indeed it is nothing, nay, it is worse then nothing: for, nothing doth no hurt, and the world doth much hurt. *I pray not for the World (saith Christ) but for those thou hast giuen mee out of the World: those, that though their bodies bee in the world, yet their hearts, their minds, and their affections are as high as heauen. If you bee risen with Christ, seeke those things which are aboue, where CHRIST sitteth at the right hand of GOD: set not your affection on things which are on the earth, but on things which are in heauen.* I pray

pray God for Christ his
sake, you may bee of those,
which Christ prayed for,
those which haue their
minds and hearts busied a-
bout heauenly things, and
neuer taking care for the
things of the World. Woe
is mee, which feare, lest any
of you or yours should loue
this World: but if it please
God that any of you here-
after should be a Preacher,
and loue the World, I can-
not expresse the grieffe it
would bee to mee, euen so
long as I were in the world.
If any of you should aske
me, if it were not as euill in
another man, as in a Prea-
cher? I answer, no; for it is a
very dangerous, and in-
deed, a damnable estate to
loue

loue the World. I know
 what I say: I doe not say, to
 be couetous, or desire to be
 rich, whereby one is moou-
 ed to vse vnlawfull meanes
 to get goods: but I say, to
 loue lawfull goods which
 God hath giuen thee, and to
 neglect the service of God
 about them, if it bee but in
 thinking of them: and to be
 at any time more loth to
 lose thy lawfull goods, then
 to go to Law to the hurt of
 thy Brother whom Christ
 died for, it is a wicked sinne
 any man. To set a rent or
 price of any of the lawfull
 goods or lands, more then
 thou in such a case wouldest
 be willing to giue, it is a
 wicked sinne. To let or sell
 any thing to any man, for
 finist

The dan-
 ger of
 dealing
 with wic-
 ked men.

gnister respects, that thou
doest not thinke to bee the
true and faithfull seruant of
God, if thou maist let it
wel to those that are, is a sin.
But to let a Farme to any
that thou dost not think to
be the true seruant of God,
but because he is richer, or
is better able to pay thee, or
will giue thee more for it,
is a great sin: *For the earth*
is the Lords, and all that is
therein, and he hath set thee
as a Steward ouer some
parts of it, and thou art by
his appointment to let it to
his children and seruants
that loue him; and because
many things haue many
prices, he bids thee deale in
all his businesses, as thou
wouldest bee dealt withall
in

Iob 31.9.

in such a case: He bids thee
deale liberally with thy Brother, that his soule may *blesse*
thee yet thou wilt neglect
thy Brother, whom thou
seest careful to serue God in
Christ, and let it to one that
hath little or no Religion in
him, because thou seest that
hee can deale more warily
in the World, or more easily,
as the World calls it,
though indeed it bee more
wickedly before God: yet
because thou seest hee is
more able to pay thee thy
rent, thou wilt let it to him,
who is indeede Gods enemy,
and for whom God neuer
made it: for God made
these things for his children
and his seruants: and hee
doth neither loue God as
his

his Father, nor obey him as
servant : neither will he
more become obedient to
God, and serviceable to his
Church, if thou let him a
good penny-worth: where-
as if he thrive not of it, hee
will rayle on thee, & on thy
religion, which is indeed
against God ; for he know-
eth not, that it is God that
giveth power to get goods,
and that it is God againe
that keepeth men short: al-
though sometimes with his
mouth hee speaketh it, yet
the true knowledge of it
dwels not in his heart ; & if
he grow rich vpon it, he will
not be liberall to the poore
children of God, conside-
ring their wants as if they
were his owne: for he hath
no

no naturall affection towards them, because they are not his brethren. Look here thou seest what to do with thine own, or as some say, Gods, and thine owne or as the truth is, Gods and not thine owne; and therefore thou mayest offend God in it: for thou art but a tenant at the will of the Lord, and art to depart at an instant; yet thou hast a great title vnder God for thy time, and thy title good, and lawfully thou mayest enjoy them; yet the loue that thou bearest vnto them, is vtterly vnlawfull for it is the loue that thou bearest to these worldly goods, that maketh thee to let them to such a Tenant.

as will neither serue God,
not doe good to the poore
seruants of God. The man
to whom thou lettest it,
may be a ciuill honest man
in the world: for among the
Heathen, yea, among the
Iewes that wold kill Christ
again, if they had him, and
hate the children of God;
there are such in the World
as will deale ciuilly, and pay
at their day, perhaps better
then some Christian. But if
thou beest the true childe of
God, thou must haue a dis-
cerning eye of faith, which
euery one hath not, and
know the childe of God
from an euill man: neither
mayst thou iudge the other
for al that, but pray for him,
and hope that, though he be
not

not the true seruant of God
now, yet in good time, by
Gods grace he may be. Thou
mayst not impart the bene-
fits of God, as neere as thou
canst, but to those whom
thou knowest to bee the
Lords true seruants & thou
must do it for the loue thou
bearest to God. Why shoul-
dest thou not loue Gods
children much more, then
any goods thou hast? There
is great reason to do it, able
to perswade any man, if his
heart be not of stone. For
God made vs most excellēt
creatures according to his
own Image. Satan came by
stealth and subtiltie, and
through enuy stole away
that excellent Image from
vs, and made vs most vgly
per-

persons, deformed Diuels,
so that we were ashamed of
our selues, ranne away and
hid our selues, and we were
good for nothing, but euill
for all things, fit for nothing
but fire-brands of hell, into
the which wee were ready
euery houre to fall, & God
had said, that if we suffered
the diuell to deceiue vs, hell
should bee our portion, the
diuell stood gaping to re-
ceiue vs: wert thou not in
this miserable case then? I tell
thee, we were all in this mi-
serable case. And I tell thee
true, I am sorry at the heart
when I see any that doth
not consider the case, wher-
in he was, and I am afraid,
lest any of you should forget
the state wherein yee were,

M

and

and so become vnthankful,
and fall into it againe. Oh
the danger is great! But tell
mee, wouldst thou not loue
him, that would come and
make thee like a God againe
& wash away all thy filthy
poyson, and deliuer thee
from the flauery of the Di-
uell, and from the fire of
hel, and set thee in Paradise
againe yea, in such a Para-
dise as the Diuell can neuer
haue power to deceiue
thee? And for thy better as-
surance, bids thee hold thee
by him, and thou shalt ne-
uer need to feare? If thou
shouldest not loue him and
all his, thou wert greatly to
blame. But I know now
thy distresse thou doest not
make so much question
whe

whether thou shouldst loue him or no; for thou thinkest it vnpossible but that thou shouldest loue him and all his, and doe whatsoeuer he would bid thee. If thou wert once in Gods fauour againe, thou wouldst not disobey him for all the Diuils and worlds that euer were. But oh the misery! heere is the thing: how is it possible that thou shouldest be helped? God is thine enemy, the Diuell is thine enemy, the World can doe thee no good, nor make thee cleane: for al thy blood within thy veines is corrupted, thy heart-blood is become most filthy poyson, and thou art become most vgly, deformed like the Diuell,

uell, & thou art a shame to thy selfe, although no body see thee but thy selfe, & hell fire is so bigge, that all the water in the world cannot quench it. Thus beginning to despaire, thy torments beginne to increase, when thou couldest see no way to escape it: but oh the loue of God, the wonderfull loue of God toward thee, neuer to be expressed, not for any goodnesse that is in thee, for behold heere what a filthy creature thou art; but for the euerlasting goodnesse that was in himselfe, his great mercy and wonderful wisedome, he found a way, euen for his owne sake: or else man and his posteritie had beene burning in hell-fire,

fire for euer and ener. How
did he find a way? he sent
his owne Son to wash this
filthy creature man; his on-
ly Sonne, I say, the Sonne of
God. And how did he wash
him? No water would make
him cleane: he washed him
with his owne blood, and
hee sweat water and blood,
with washing of him; yea,
he shed his heart-blood, and
gaue it man to drink, that it
might enter into his heart,
and so runne thorow all his
veines, and so cleanse him
indeed. *Mans flesh was cor-
rupted. The Sonne of God
brake his Body, & gaue them
his flesh to eate, that it might
renue their flesh, and that
their leprosie might be hea-
led. And the Sonne of God*
M 3 did

Math. 26.

27.

Gen. 6.

12.

Math. 26.

26.

Eph. 3.
18, 19.
Gal. 3. 13

did this indeed; he brake his body, and gaue it vs to feed on; he shed his blood, and gaue it vs to drinke, or else we could neuer haue bin cleansed. But wo is me, God wold not accept him; he said that man for his disobedience to him, & obeying the Diuell, must goe to hell, and burne there. Oh the mercies of the Sonne of God, how is it possible they should be shaddowed out! for no body can expresse the depth of it, that he would indure the paines of hell for vs: hee being man, endured them; and being God, overcame them: hee stopped the mouth of the diuell, shut the gates of hell, tooke man by the haud, hee hauing washed

washed him, and endured the paines of hel for him: he takes him by the hand, I say, and leades him to his Father, hee accepts him in Christ. Oh the mercies of God in Christ, that are neuer able to bee set out by man! Man through his fall wrought his vtter ruine alone by himselfe: Christ, the Son of God, hath wrought his recovery alone by himselfe, without the helpe of any, & set man in a far better estate, then he was before: for now he hath giuen him the hand of faith to hold on him, that hee may neuer fall: before, man was alone, but now he is ioyned fast vnto Christ by faith. Now what hath man to

Ioh. 4. 21.

Eccl. 7. 29

Ioh. 7. 16.

Ioh. 11. 25.

Mat. 16.

16.

Mat. 11.

27.

doe? To follow Christ, and take hold of him by faith. Not that man deserueth heaven by following Christ, no nor by his faith; but hee taketh hold of him, which hath deserued Heaven for him, and bringeth him thither, and setteth him in a glorious place by God his Father, and God accepteth him in Christ, & taketh him at his hands. *No man cometh to the Father, but by me* (saith Christ.) Now oughtest not thou in conscience to loue, obey, & follow his counsell, that hath done this for thee? and to loue all his children and seruants, better then the children & seruants of thy vtter enemy the diuel, who was not only enemy

enemy to thee, then, when
hee first corrupted thee and
thy seed, but he is vtter ene-
my to thee still, & not only
an vtter enemy to thee; but
also to Christ thy Saviour
& will by all meanes hinder
him, and impouerish his
Kingdom, and if he can pos-
sible, he wil bring thee from
Christ to hell againe? And
wilt thou enrich his king-
dome for a little goods
(which Christ neuer bid
thee get) who is an vtter
enemy to thy Saviour, and
seeketh by all means to im-
pouerish his Kingdome, to
speake against his Word, to
scoffe at them that follow
him; yea, often stoppeth
their mouthes that would
gladly speake on Christs
M 5 side,

Ioh. 19.
12.

side, saying, If thou art altogether on Christs side, thou art not *Casars* friend, and wilt not enrich his Kingdome?

Rom. 14.
23.

Thou knowest when thou enrichest Satans kingdome, thou weaknest the Kingdome of Christ, in that thou weaknest thy faith; for thou canst not in faith part with any of thy goods, to one whom thou doest not think the servant of God in Christ, and *whatsoever is not of faith, is sinne*. And I proue this vnto thee thus: When thou lovest the fauour of God, and becommest a bond-slave of the Diuell, thou lovest all the blessings, which God in mercy hath made for thee, & bestowed
on

on thee. But they did not then fall to the diuel: but did fall to the Lord whose they were; for they were not thine before, but the Lords, and therefore, thou couldest not lose, nor forfeit them to the Diuel: yet thou hast lost them from thy selfe, & they fell to the Lord, who lent thee them so long as thou didst serue him: but the Diuell finding thee posselt of them, claimeth them now, not that hee hath any right to them, but like an vsurping Tyrant; and it was thy fault in yeelding thy obedience to him, which maketh him to claime thee as his bond-slaue, & all thy goods to bee at his commandement, but thou hast nothing
to

to lose but thy selfe, and that thou lovest; but Christ redeemed thee. Take heede therefore; for as an vsurping Tyrant, who hauing gotten once possession of a kingdome, will euer after lay claime to it, and will vse all the meanes he can to get it againe; and the first possession is not onely a great light to make him get it the easier; but also it maketh him, if he get it againe, to keepe it more strongly, and fortifie it with a mightie power, and keepe watch and ward in it, that he will neuer lose it againe: So will the Diuell; and therefore take heede thou deale not with any of the seruants of the diuell, nor by no meanes inrich

inrich his kingdom. If a noble & worthy minded man, who hath great possessions, passe by some puddle, where he should see a Harlot casting away her owne sonne; if hee should inquire for the father, and finde, that contrary to nature, he were run away from his owne child, leaving it to vtter ruine and destruction; if this noble-minded Gentleman should take vp the child, and cause it to be washed, and cloathed, and fed, and cause it to be instructed, and taught those things which it were fit it should learne, & when hee came to be a man, hee should say, I found thee thus and thus, and seeing no body had care of thee, I tooke thee

thee vp, & euer since maintained thee in good estate; and now I would haue thee acquainted with my affaires and businesse; for I meane to trust thee with those things that I haue: for so it is, my King calleth for me, and the affaires of my Countrey require that I should neglect mine own businesse, and attend vpon them; wherefore I leaue my lands, Lordships and Tenements with you in trust, till I come againe: let them to my friends, and let them peny-worths, that they may well liue vpon them: let your owne friends some part of them; deale so in it, as at my comming home I may find you faithfull. Now if this seruant should

should neglect his charge,
neglect his own friends and
his Masters, and goe for a
little more rent, which his
master cared not a whit for,
and let his Lands and Te-
nements to his vtter ene-
mies, who growing rich
with the lands and goods
of this noble Lord, would
be ready to bid him battell
at his returne home, and to
strike at him with his owne
sword; iudge you, would
not this Lord thinke, he had
dealt very euill with him?
Nay, would not euery ho-
nest man that should but
heare of it, thinke and say
that he had dealt most vild-
ly with so good a Lord and
Master, and that he were
neuer meeet to come in the
com-

company of an honest man
again? Thus hath Christ
dealt with vs; When our
wicked father and vngodly
mother, *Adam* and *Eue*, cast
vs into the puddle of sinne,
and ranne away and left vs
there, where we should ne-
uer haue beene able to haue
gotten out, Iesus Christ the
onely Sonne of the high and
mighty God, our mercifull
Lord and Sauour came by
and waished vs, and brought
vs vp at his owne cost and
charges, and wee haue no-
thing but from him; hee
taught vs himselfe in all
good doctrine: and being
gone to ouercom the enemy
of his King and Countrey,
he hath left his goods with
thee, bids thee to deale well
with

with his seruants, and let
them good penny-worths,
and deale not with his ene-
mies, neither make any
marriage with them; yet
thou for a little money wilt
buy and sell, marry and giue
in marriage with them: yea,
and thinkest, because thou
findest them more rich in
the World, they are better
for thee to deale withal; and
yet they are the vtter ene-
mies of thy Lord, & will be
ready at his comming to
bid him battel, and strike at
him with his owne sword.

2. Cor. 6.
14.

CHAP. 45.

The right vse of goods.

HEere thou seest, what
cause thou hast to loue
Christ and his seruants: and
how

how thou oughtest not to
loue thine owne, but to vse
it, as the Lord hath appoin-
ted thee whose indeed it is.
If thou dealest not with thy
Lords goods and lands, as
he hath appointed thee, art
thou not in a great fault?
surely, thou hast nothing to
say for thy selfe; canst thou
peale to his mercy, confess
thy sins, and amend thy life?
But if a Preacher, whom
God hath enlightned to see
what he was out of Christ
and what hee is in Christ
and hath willed him to tell
the people from his mouth
how he & they should not
behaue themselves inwardly
in their hearts, and out-
wardly in their goods and
substance: if he, I say, whom

Tit. 2. 1.

God

God hath set vpon a Hill to
giue light to many : if he, I
say, whom God hath giuen
much vnto, and of whom
much shall bee required : If
he, I say, whom the Sun of
vnderstanding should arise
vpon : nay, if hee, I say, in
whose heart the glorious
Sonne of God should shine,
will darken his glory with
the thicke clouds, or rather
thicke clods of this earthen
world, his sinne is great: but
what did I say, darken their
light ? nay, they darken the
light of the Gospell, that all
should see to goe by : nay,
they darken the glorious
light of the Son of God, and
eclipse his glory ; whereas
they should draw many vnto
Christ by their liberalitie
and

Matth. 5.
14.

Luk. 12.
48.

1. Tim. 4.
16.

and true preaching, they drive many from Christ, by loue of their owne (as they say) and by their idlenes & negligence in preaching (as I say) and I say, this loue of their owne, as they call it, is a thousand times worse in them, and doth a multitude more of hurt, then in other ordinary men, who loue the world as well as they: but there are not so many that look on them, & God hath not set them for a light, as he hath done the Preachers. And the reason why the Preachers are many times overcome, is this, because the enemy doth bend all his forces against them, not vnlike the enemy of the Israelites, who said, Fight

neither

neither against more or lesse,
but against the King of Israel.

1. King.

22.31.

So doth our enemy the Di-
uell, hee fighteth neither a-
gainst more nor lesse, but
against the Captaines of the
Church; namely, the Prea-
chers; for he knoweth, that
if they bee once overcome,
then the whole Armie will
be done bee confounded and
brought to nought. Be you
upholders of them, which
by no meanes can be done,
but by Prayer: for as our
preachers should pray for
all, so all should send vp their
prayers to Almighty God,
in the Name of his Sonne,
to send his holy Spirit into
the hearts of the Preachers,
to sanctifie them through-
out, that they may be holy
in

Luk. 22.

3.

2. Cor.

12. 7, 8.

in body and minde, following the example of our Saviour Christ, who said to Peter his Apostle, whom he had appointed to be chiefe Preacher to the Church of the Iewes, *Peter, Peter, Satan hath desired to winnow thee like Wheate, but I have prayed that thy faith faile not.* Againe, S. Paul appointed by the Sonne of God to be chiefe Preacher to the Church of the Gentiles, witnesseth of himselfe, saying: *The messenger of Satan was sent to buffet me, but I besought the Lord Iesus that he might depart from me.* Now in these two great combates made betweene the Diuell and the deare children of God, yee see that prayer

prayer is the weapon whereby the Tempter is overcome. Wherefore I earnestly entreate you, let your prayers alwaies be sent vp to God, through Christ, for the Preachers, and all such as are in high places, that so they continuing firme and stedfast, your faith may by them be more confirmed.

And the blessing of God Almighty, the Father, the Sonne, and the Holy Ghost, be with you all, from this time, even to the end of the world.

Amen.

FINIS.

...is the weapon which
the Tempter is offer-
ing. Wherefore I cannot
advise you, I do know
that it will be sent up
to God, through Christ for
the righteous, and all such
things which are sent to
God, through His Son and
His Spirit, shall be
sent to the Father, and
shall be glorified in His
Name, Amen.



F. W. 2.

Cheadle, near Manchester.

Queries.

665]

MRS. DOROTHY LEIGH.

I have before me a curious little book with the following title:—"The Mother's Blessing: or The Godly Counsell of a Gentle-woman, not long since deceased, left behind her for her children. Containing many good exhortations and good admonitions profitable for all Parents, to leave as a Legacie to their children. By Mrs. Dorothy Leigh. Proverbs i., 8—*My son, hear the instruction of thy father, and forsake not the law of thy mother.* London, Printed for Robert Allot, and are to be sold at his Shop, at the blacke Beare in Paul's Churchyard, . . . 1634." 24mo., 271 pp.

I have in my library another edition:—"London, printed by S. and B. G., for Andrew Crook, 1674. 4mo. 154 pp.

Who was Mr. Dorothy Leigh, and what is the date of the first edition of her little book?

Gatley-road, Cheadle.

P. M. HERFORD.

QUERIES.

[103.] MRS DOROTHY LEIGH.—I have a copy of the following work :—

“The Mother’s Blessing : or, the godly Counsaile of a Gentle-woman, not long since deceased, left behind her for her children : containing many good exhortations and godly admonitions profitable for all Parents, to leave as a Legacy to their children. By Mrs. Dorothy Leigh. The tenth Edition. Printed at London for Robert Allott, &c. 1627.”

In *Notes and Queries*, 4th series, vol. ii., page 347 a query was inserted about this book, and as to who Mrs. Dorothy Leigh was, and the following reply was given by the editor.

“Mrs. Dorothy Leigh, author of *The Mother’s Blessing* 1627, 1630, 1638, 1663, 1694, 1707, was the daughter of William Kemp, of Finchingfield, Essex, and married Ralph Leigh, a Cheshire gentleman, who was soldier under the Earl of Essex at Cadiz. (Compan. Harl. MS. 6071, p. 408, with Morant’s Essex, ij. 364. Morant states that Dorothy Kempe was the daughter of Robert Kempe, and that she married Ralph Lee of Sussex. *The Mother’s Blessing* is dedicated to the Princess Elizabeth, wife to the Count Palatine; and there is prefixed a poem entitled ‘Counsell to my Children,’ George John, and William Leigh. In 1626, her son William was appointed Rector of Groton, in Suffolk.”

I should be glad of any further information respecting her, and also the dates of other editions than those named. From “N and Q” it would be inferred that 1627 was the date of the first edition, but my copy of that date is distinctly called the tenth edition. Lowndes only names the edition of 1638. Bound up with my copy of *The Mother’s Blessing* is the following :—“The Father’s Blessing; or, Counsaile to his Sonne. Appropriated to the generall, from that particular Example of Learning and Pietie, his Maiesty composed for the Prince his Sonne. Seconded with many excellent Observations, sentences, and precepts, directing all men to a vertuous and honest life, Also, Prayers and Meditations. The fifth Edition. London, Printed by B. Alsop, for T. Jones. 1624.” I shall be glad to learn who the author of this book is.

[Nos. 665, 689.—May 21, June 4.]

The family of the father of the authoress of *The Mother's Blessing* (of which work I have four editions) entered pedigrees at the heraldic *Visitation of Essex* in 1612 and 1634. The latter names the lady thus:—"Dorathe, mar. to Ralph Leigh of Sussex, ar," being daughter of Robert Kempe of Spainshall (near Finchinfield), Essex, Esqre., by Elizabeth, dau. to Sir Clement Higham, of Barrowhall in Co. Suffolk, Baron of the Exchequer, widow of one Edon. (*Hart Society*, vol. xij., p. 231). Other authorities, as MR. NAPIER's note mentions, make RALPH LEIGH a Cheshire gentleman; and that origin is not at variance with the herald's entry above. The names of the children were not entered, but they are ascertained from *The Mother's Blessing*. The Kempes were patrons of the rectory of Finchinfield where they beneficed the celebrated Stephen Marshall. The neighbourhood was characterized for its earnest Puritanism, which was not without its effect on Dorothy Kempe, to whom (e.g.) the Christian names of her husband's lineage were of little account. Ralph Leigh's piety was as marked as that of his wife, for he expressed a lively concern that his children should be brought up godlily. Some interesting family memorials might be ascertained from his will. That document left directions that his children should be well instructed and trained up in knowledge. If it be true that their son William became Rector of Groton, near Hadleigh, Suffolk, I can add some further particulars. The gift of Groton Rectory was in the hands of the Winthrop family, and their estate in the neighbourhood, worth £700 a year, was sold by John Winthrop on his migration to America. It is said that when the family and their associates left the village they kneeled down in one of the fields and committed the place and country to the blessing of the God of their fathers. This John Winthrop, when selecting a curate in 1626, said that they were about to fasten upon one Mr. Lea, or Leigh, whom he described as "a man of very good parts, but of a melancholick constitution, yet as sociable and full of good discourse as I have known. All the parish are very earnest with me to take him; but I have taken a little respite, because he is but a stranger to me, but well known to divers in the town. He was Mr. Simonds's pupil." (Leigh is occasionally named in the Winthrop correspondence, 1627-1630; as also (as 'Mr. Leight dwelling in the house you sould Mr. Warren') in a letter from Emanuel Downing to John Winthrop, 4 March, 1647 8 (*Massachusetts Hist. Soc.*, vol. vi., 1863. p. 67). In the ninth chapter of *The Mother's Blessing*, the good mother, anticipating that she should not see the baptism of any of her sons' children, suggests some suitable names for them, which are Philip, Elizabeth, Anne, John, and Susanna; and it is noteworthy that William gave the name John to one of his children. Savage, who edited Winthrop's *History of New England*, says (vol. i. p. 47, note) that he had seen a letter of 13th May, 1628, from William Leigh at Groton, to the Worshipful his most loving patron John Winthrop, Esq., at London, announcing the birth of a son, and his baptism by the name of John, on Sunday preceding, at which Mrs. Winthrop was godmother. Savage most carelessly compounds this William with William Leigh, M.A., of Christ's College, Cambridge, who became minister of Barton chapel, near Manchester, who died in 1664 aged 60. The wife of the Rector of Groton was Elizabeth Newton, a daughter of Gregory Newton of Lancashire, fellow of St. John's College 1590, curate of Barnwell and sometime preacher of Bury St. Edmunds. Their son John above-named became Rector of Outwell Cambridgeshire; and there were two other children, Dorothy, who married William Thetford, a minister, and Mary, a schoolmistress in Bury.

Stretford, Manchester.

JOHN R. BAILEY.